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THE

HISTORY, DOCTRINE

AND

DISCIPLINE

OF THE

Evangelical Lutheran

CHURCH.

By GEORGE LOCHMAN, A PASTOR OF THE LUTHERAN CONGREGATION HARRISBURGH.

PRINTED AND SOLD BY JOHN WYETH.

DISTRICT OF PENNSYLVANIA, TO WIT:

BE it remembered, That on the twenty-third day of November, in the forty-second year of the independence of the United States of America, A. D. 1817, George Lochman, A.M. of the said district, hath deposited in this office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit: "The History, Doctrine and Discipline of the Evangelical Lutheran Church, by George Lochman, A.M. Pastor of the Lutheran Congregation at Harrisburgh."

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PREFACE.

THE history, doctrines and discipline of the Evangelical Lutheran Church, are very little known among the English portion of the United States: because the writers on those subjects have generally written in Latin or German, and because their doctrines have hitherto been mostly taught and preach. ed in the German language. It was this consideration, that induced the author the write these pages in the English languable. He is no bigot-no enemy to any christ denomination whatever; believing that the Lord hath his people among them all, anon that all true christians, taken together from the different branches or denominations of the several churches, constitute "the one holy catholic christian church." But sincerely believing the tenets held and taught by Luther and his followers to agree with the scriptures, and knowing that those tenets have been misrepresented by some, either ignorantly or intentionally—he humbly conceives.

that a simple history of the church and an exposition of its doctrines and discipline, will be of great advantage.

The authors, from which he has taken his information, are, Luther, Melanchton, Seckendorf, Robertson's Charles V. Rees's Cyclopedia, Villers on the spirit and influence of the Reformation; Mosheim, Priestly, Milner and Kunze's church histories; and Michaelis, Hecker, Osterwald, Less and Seiler's Theologies, &c.

He has endeavored to be as plain and popular in his style as possible, believing that his work would be the more useful to the unlearned, and adhering to Luther's maxim: "Preach and write so that the common and unlearned may understand you, and you are sure to be understood by the learned.

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INTRODUCTION.

THE christian religion was founded by Jesus Christ, the son of God and Saviour of the world. Of him all the prophets of the old dispensation had testified. Some of them had even gone so far, as to determine the time and place and circumstances of his birth. When the fulness of the time was come, he made his appearance in the world. Of his earlier days, we know little more than, that he was desirous of promoting the glory of his heavenly father, and was obcdient to his parents. But when he began his ministry, and was baptized, we find that his Almighty father proclaimed him his son publicly, and in the presence of a great multitude of people, in these words, "This is my beloved son, him shall you hear." And he himself proved the truth of his divine mission by the numerous miracles, which he performed—he healed the blind, the dumb, the lame, the dropsical, the leprous, the lu-

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natics, the paralytical, the deaf, yea, he even raised up the dead to life, by his touch or by a single word—he walked upon the waters, and empowered others to walk upon them—the waves and the storms were made quiet by his commands, &c. And these miracles were performed, not in remote or private places, but in the presence of multitudes; some of them were even officially examined by the chief council of the nation.* Even among his enemies, no attempt was made to deny his miracles; they confessed he did these great things, but attributed them to the power of the devil and to sorcery. He also foretold remarkable future events, which no human power could foresee. At his crucifixion, all nature bore witness to his divinity; for the earth did quake, the rocks did split, the vail of the temple was rent in twain, and darkness covered the land for three whole hours. On the third day after his crucifixion, he arose from the grave, and forty days afterwards triumphantly ascended to heaven.

³ John chap. ix.

At the beginning of his ministry, he chose twelve apostles, whom he instructed for three years, and who were eye-witnesses of all his actions. On the day of Pentecost (ten days after his ascension) he poured out his promised spirit upon them in a miraculous manner, by which they obtained power not only to perform miracles, but also to speak languages, which they had not learned. Endued with these gifts and clothed with these testimonials, they went out in every direction to preach the gospel and to establish churches. Wherever this was done, idolatry, superstition and barbarism vanished, and the knowledge and adoration of the true God, Jehovah, prevailed,

To obtain a correct idea of the beneficial effects of the christian religion in the world, it is necessary to know the religious state of mankind in those days. It might truly be said of that period, "darkness covered the earth and gross darkness the people." The Jews were entirely engaged with the traditions of men, they had forsaken the worship of God in spirit and in truth, and had

become a depraved and immoral people; and the heathens were sunk into idolatry and barbarism; even Rome, Sparta and Athens, where learning and philosophy had been flourishing, were not excepted. They were worshipping Jupiter, Juno, Mars, Apollo, &c. supposed deities, who, according to their own ideas, had themselves been living and were vet living in heaven among each other in the grossest vices. They had temples erected to Bacchus, the God of wine, and to Venus the Goddess of debauchery, whither they resorted to worship by feasting and drinking, by fornication and adultery.* Some few of the most learned and wise men among them had indeed, by diligent study, obtained clearer ideas of the deity, and of religion in general; but they despaired of ever spreading their principles among the people. "You may resign" saith Sperates to Plato, "all hopes of reforming the manners of men, unless it please God to

^{*}The apostle, in the 1st chapter of his epistle to the Romans, has drawn a dark and melancholy picture of the moral state of the heathen world, and he appeals for its verification to their own observation and experience. And Juvenal and Seneca have given us the same picture in colors hardly less dark.

Plato in his treatise concerning a republic, says, "whatever is set right, in the present bad state of the world, can be done only by the interposition of God." These maxims of these great philosophers imply, that, tho the people may be capable of receiving the wise and excellent principles of theology or of morals from authority, which is proved to be divine; yet if they were to be wrought out by the efforts of their own understanding, or by the aid of human teachers merely, the moral state of the world must be irremediable.—See Smith's Lectures.

Such then was the state of the world when the apostles preached the gospel; and astonishing were the effects, which their labors produced. In a short time, numbers of christian congregations were established and true religion and morality flourished.

The great men among the Jews, as well as among the heathens, were no quiet observers of this rapid extension of christian principles; they soon began to persecute the

christians, and enacted laws for their suppression and extirpation. Thousands of
them, of every sex and age, were cruelly executed; some of them stoned, burned, sawed asunder, crucified, and others thrown to
wild beasts to be devoured. But notwithstanding all their opposition, and all their exterminating laws and persecutions, the truth
of the gospel prevailed; for in the year 324,
the emperor Constantine, the great, declared
christianity to be the established Religion in
the Roman empire, and many heathen temples were, by his order, converted into christtian churches.

In these first centuries the christian doctrine remained pure and unadulterated; but by degrees innovations and false doctrines arose. "While men slept, the enemy came and sowed tares among the wheat." Some of the ministers of the gospel, who had been created inspectors or bishops of particular districts, began to claim great powers, and to introduce new ceremonies. This was particularly the case with the bishops of Rome, of Constantinople, of Alexandria, of Antio-

This and of Jerusalem, who assumed to themselves the title of Patriarchs, and began to regulate the affairs of the churches under their particular care. About the year 606, the Roman patriarch, Boniface the 3d, obtained the title of Papa, Pope, or head of the whole christian church, from the infamous and impious Phocas, who had usurped the empire of the east. This Phocas had been a centurion in the army, and during a revolt, had ascended the imperial throne and caused the lawful emperor Maurice, with his wife, and sons, and daughter's to be cruelly put do death. The patriarch of Constantinople, Cyriacus, enraged at Phocas' conduct, excommunicated him; however Boniface the 3d, being sent for, granted him absolution and crowned him emperor, and as a recompence for this favor, Phocas proclaimed him head of the christian church.

From this time protestant writers generally date the beginning of popery. For from that period, innovations, false doctrines and abominations arose, which very much suppressed the true religion of Christ. Among

of saints, purgatory, indulgences, transubstantiation and the mass. Besides this, the Latin language was introduced into divine service; the word of God as well as the cup in the Lord's supper was taken from the laity; the priest forced into celibacy, and a system of oppression and violence ensued, which soon surpassed the horrors of all the former persecutions of the heathenish emperors.

Against these, and other ruinous errors and abuses, the Lord, from time to time, stirred up many witnesses. Such were the Waldenses in France and Piedmont, in 1176—the Wickliffites in England, in 1378—and the Hussites in Bohemia, in 1438,—These men were indeed a light to the world; but their light did not dispel the gloom. Though it shone far into the vale of night, it reached not to the throne of darkness in Rome.

Myconius, a German author, who lived at the beginning of the 16th century, gives us the following account of the state of re-

ligion of those times: "The sufferings and satisfaction of Christ were only considered as an old history, much like the Odyssey of Homer; concerning faith, which embraces the righteousness of a Saviour and life eternal, nothing was said; Christ was represented as an inflexible judge, who was prepared to condemn all such as had not the intercession of a saint and the favour of the pope to show; in the place of Christ were placed as saviours and intercessors, the virgin Mary, (like an heathen Diana) and other saints, which the popes had introduced from time to time. And even these intercessions could not be expected, unless they were merited by particular works-these works, however, were not such as are prescribed by the ten commandments, or other precepts of the scriptures; they consisted in saying the Lord's prayer, the ave marias and their rosaries, at certain times, during the day; in giving alms and money to the convents; in pilgrimages; in purchasing indulgences; in short, in the observance of a number of insignificant ceremonies. They, who had neglected these things during their lifetime,

were delivered over to hell, or at least to purgatory, until their relations should relieve them by rendering satisfaction for them, by masses or purchasing indulgences. The preaching of the word of God was the least of the performances of the clergy; continual processions and other jugglaries were considered more necessary. The number of clericks was immense and their conduct was as scandalous as possible. The bible was not to be had, and even those small portions of scripture, which were translated, were forbidden to be read."*

In England there was a law enacted, during the reign of Henry V. and still in force in the beginning of the 16th century, that whoever should read the scriptures in the mother tongue, should forfeit land, cattle, life and goods, and be condemned for heretics to God, enemies to the crown and most arrant traitors to the land.

^{*} Milner's Church history.

From these testimonies we cannot help observing that the darkness of those times must have been great indeed, and that there was but very little difference, except in name, between christians and heathens.

This, then, was the state of christianity at the beginning of the 16th century, when Martin Luther stepped forward to begin the great work of reformation.



PART I.

HISTORY

OF THE

Svangelical Lutheran

CHURCH.

I remember the days of old; I meditate on all thy works; Finuse on the work of thy hands. David, Ps. 143, 5.



HISTORY, &c.

Martin Luther was the son of John Luther and Margaret Lindeman, his wife, and was born at Eisleben, a town in the county of Mansfield, in the circle of upper Saxony, on the 10th day of November, A. D. 1483. His father's occupation was that of a miner, although we afterwards find him elevated to a very respectable situation, in the magistracy of his native province. Martin discovered an early inclination for learning, and having attained the rudiments of grammar at home, he was sent to school at Magdeburg, where he supported himself, like many other poor german scholars, by begging his bread.*

From Magdeburg he went to Eisenach, in Thuringia, and distinguished himself in a school of high reputation by his diligence and proficiency.

^{*} Melchior Addams says, 'mendicato vivere pane.'

In the year 1501, Luther was sent to the university of Erfurt, where he attended the regular courses of logic and philosophy then in vogue, but being disgusted with the manner in which these sciences were taught, he applied himself with the greatest ardor and assiduity to the works of the ancient Latin authors, such as Cicero, Virgil, Livy, Sallust, &c. and such was the success, with which he studied, that he became the object of admiration to the whole university. At the age of twenty, he took the degree of Master of Arts, and soon after read lectures on Aristotle's physics, ethics and other branches of philosophy. He began now to consider the profession, which he should adopt for his support in life, and by the persuasion of his friends, he turned his attention to jurisprudence, commonly called law; from this pursuit, however, he was diverted by an accident, which no doubt was wisely ordered by divine Providence, in order to render his great talents serviceable to mankind in a more extensive sphere. We learn from Melchior Addams, Du Pin and others. that Luther, walking out into the fields one

day, with his friend Alexis, was suddenly struck with lightning, so as to fall to the ground, while his companion was killed by his side; this circumstance affected him so sensibly, that without communicating his purpose to any of his friends, he withdrew himself soon after from the world, and retired. into a convent of Augustine friars. Here he soon acquired a very high reputation, not only for his singular piety, but for his indefatigable application to the study of Augustine and the ancient fathers. It was here that in turning over the books of the library, he providentially found an old copy of the latin bible, which lay neglected and which he had. never seen before; this he read over with. great avidity, and was astonished to find, what a small portion of the scriptures was read to the people and known by them. -"When I was twenty years old," he says himself, "I had not yet seen a bible. I thought the whole bible consisted of the portions of scripture, called Gospels and Epis. tles, which are read on Sundays in the churches; at last I found a bible in the library of Erfurt, which I read with the greatest pleasure and astonishment,"

Having passed a year in the monastery of Erfurt, he took the vow and was admitted to priest's orders. His great and profound learning, the sanctity of his moral conduct, and his extensive knowledge of the scriptures were generally known and applauded, and in the following year he was appointed by Frederick the Elector of Saxony, to the professorship of philosophy at the university of Wittenberg. The duties attached to this office he discharged with so much ability, and in a manner so totally different from the usual mechanical and dull forms of lecturing, that he was crowded with students from all quarters, and was regarded as the chief ornament of the university.

In the year 1510, he was sent to Rome by the monks of his order. Seven of their convents had a controversy with their vicargeneral, and Luther was chosen to maintain their cause, and have their dispute settled by his holiness the pope, at Rome. While in that city, he saw the pope and the court, and had a very good opportunity of observing the manners of the clergy. The carelesness.

with which they were accustomed to offer up their prayers to Almighty God, he declares excited in his breast, sentiments of astonishment and horror. "I performed mass at Rome" says he, "but was laughed at, because I wished to do it in a solemn manner; some even called to me to hurry, and put the holy virgin's son into his closet. I also saw divine service performed by others, but in such a manner, that I can never think of it without the utmost horror." He himself, confessed that what he saw here, convinced him of the great necessity of a reformation.

Having adjusted the disputes, and returned to Wittenberg, he was created a Doctor of divinity. He now applied himself with all diligence to the duties of the theological chair. He read lectures on the several books of the scriptures; he commented especially on the epistle to the Romans and on the book of Psalms, and his illustrations were so striking, that he was regarded by many, as the harbinger of a new day, ready to break out after a long night of darkness and ignorance, and multitudes were led to think and

to reason on matters of high importance, who had never before reflected or thought beyond the concerns of the present world. He opposed, with a vehemence that could scarcely be withstood, the errors, which had long been existing in the church and schools, showing that the scriptures were the only test of sound doctrine and practical morality.

From a letter, which he wrote to a friend about that time, we may learn the true sp'ritual state of his mind; "What is the state of thy soul? I would wish to know whether you have become weary of your own rightcousness, and learned to refresh yourself, and place your only trust in the righteousness of Christ. For in our days there is in many a vain conceit to become righteous through their own works, and they know nothing of the righteousness of God, which is granted unto us richly and freely in Christ Jesus .-You were once of this opinion, and so was I, however I am now striving against this error, although I have not as yet entirely conguered."

About this time the learned and worthy Staupitz appointed Luther his deputy, to visit the forty convents, over which he had the inspection. During this visitation he endeavored to communicate his new doctrines. and wherever it could be done, he established schools, which were very scarce before. "Without schools," said he, " men will become bears and wolves: things must not continue in their present state; we must exert ourselves, and regulate schools in such a manner that religious principles be taught in them. Were I no preacher, I know of no occupation, which I would rather choose; for I am persuaded it is an occupation highly acceptable to God, and productive of great good." At the same time he exhorted the monks to read the bible diligently, and to lead a holy and virtuous life. And it was by his persuasion, that the scriptures were daily read at the public meetings of these convents, instead of the works of Aristotle and the fathers.

It was in the year of our Lord 1517, when Luther openly undertook the arduous task of a reformer, but probably without thinking himself of the wonderful extent, to which his researches and exertions would afterwards reach and be carried. To subvert a system of religious faith, grounded on ancient and deeply rooted prejudices, supported by every contrivance of policy and every effort of power! to establish doctrines of an opposite tendency in its stead! to accomplish this object without the aid of external violence! These things certainly never came into the mind of Luther at that time; he was imperceptibly drawn into them by his love of truth and adherence to the word of God.

John Tetzel, called by some Tecelius, a Dominican friar, had come to Germany, by order of pope Leo the Xth, to sell indulgences or pardons for sins. This pope found the papal treasury exhausted by the vast projects of his predecessors, and his own love of splendor involved him daily in new expences. The grand church of St Peters at Rome was begun, but not finished, and in order to get money, he bestowed indulgences on all, who would contribute towards that

building. The right of selling these indulgences in Germany, together with a share in the profits arising from the sale of them, was granted to Albert, elector of Mentz, and archbishop of Magdeburg, who employed Tetzel as his chief agent, in retailing them in Saxony. Tetzel executed his commission with great zeal and success, but without regard to any principles of prudence or decency, for he was a man of licentious mora als, and remarkable for his noisy popular eloquence. He went so far as to say, that his commission from the pope was so extensive, that though a man should have deflowered the blessed virgin, yet for money he might be pardoned; that he, Tetzel, had saved more souls by his indulgences, than St. Paul by all his preaching; that as soon as the sound of the money, that was paid for them, was heard in the bason, into which it was thrown, the souls for which it was given, were released from purgatory,* and that he was empowered to give indulgences not

^{* &}quot;So bald das geld im kasten klingt—so bald die seel' in himmel springt."

only for sins past, but also for sins to be committed afterwards. †

Perhaps some of my readers may be anxious to see a list of the prices, according to which Tetzel sold his indulgences.—Here is an extract from it:

† When Tetzel was at Leipsig and had received a great sum of money, a nobleman came to him and desired to know whether he could obtain indulgence for a sin, which he had a mind to commit, but which was to be kept a secret. O yes, said Tetzel, provided that the price be paid immediately. The nobleman paid the sum demanded and received a certificate or letter of indulgence, regularly signed by Tetzel in the name of the Pope. A short time after Tetzel left Leipsic with his company of monks, and was travelling on with a number of asses loaded with money. The nobleman with a few companions attacked him, beat his servants away, took his money and gave him a severe beating. Tetzel cried out, O thou man of the devil, knowest thou not that this is holy money, and that I am an emissary of the holy father; thou shalt surely suffer for this in hell! "As to that" answered the nobleman, "I am safe enough-I have a letter of indulgence. Look, here it is signed by yourself, in the name of the holy father; this was the sin, which I intended to commit, and for which I came to you for indulgence."

See Milnor and Seckendorf's history.

An indulgence for polygamy,	6 ducats.
for common murder,	7
for the murder of a father, mother	,
brother or sister,	11.
for witcheraft and sorcery,	2
for perjury,	9
for church robbery,	9
for sodomy,	12
A ducat is about \$2,07.	

The form of the indulgence or absolution, signed by Tetzel, concluded with these words, "I re-astablish you in the innocence, which you received at your baptism, so that if you die soon, the gate of punishment will be shut, and the gate of happiness open to you, and if you do not die soon, this grace will be reserved and secured to you." See Luther's works and Priestly's history vol. 5.

As soon as Luther heard of Tetzel's proceedings, he wrote to Albert, remonstrating against the false opinions as well as the wicked lives of the distributors of indulgences, and intreated him earnestly to exercise his authority for correcting these abuses. But

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finding that the archbishop, instead of correcting them, gave more strict orders to the commissioner to enforce and press, with all possible diligence, the power and distribution of indulgences, he publicly, from the pulpit began to preach against them, and pointed out the danger of relying for salvation upon any other means, than those appointed by God in his word. At the same time he published a paper, containing ninety five theses or propositions, chiefly upon the subject of indulgences, which he fixed up at the church door at Wittenberg, with a challenge to the learned to oppose them, on an appointed day, either in person or by writing.* Among other things, which Luther advanced in these propositions, were the following: "That the life of a christian ought to be a perpetual penance; that the pope can only have the power of remitting canonical penances; that the canons of penance cannot extend to the dead; that the treasure, which the church distributes, is not that of

^{*} This was done on the 31st day of October, 1517. This day is therefore considered as the day of Juhilee of the protestant churches.

the merits of Christ or of the Saints; that the treasure of indulgences is the gospel; that the gospel was the net with which the apostles caught men, but that indulgences are the net with which priests fish for money."

Luther's works--Priestly's church history.

These theses spread with astonishing rapidity throughout Germany, and all admired the man, who had the boldness thus to step forward in opposition to the pope.*

As soon as Tetzel observed the noise, which Luther's thesis had made, he wrote and published a paper containing 106 propositions, directly opposite to Luther's, and burnt the theses of Luther publicly at Frankford, and threatening at the same time, to do the same to Luther, and all who opposed in-

^{*} When Luther was fixing up his theses, a foreigner, clapping his hand on Luther's shoulders, said to him in a low Dutch dialect, "Min leeve broder Mertin, wenn du dat fegefür und die pappenmarketenderey stürmen und wegschludern kanst, bist du fürwahr ein groter herr." i. e. "My dear brother Martin, if you can storm and cast away that purgatory and toyshop, you are indeed a great lord."

dulgences. At the conclusion of his address, he says, "that whoever should write against indulgences, or the power of the pope, must expect eternal damnation hereafter, and the most rigorous punishment at present, adding from the books of Moses, "every beast that touches the mountain (holy church) shall be stoned."

It does not appear, that at this early period, Luther had any intention of setting himself against the power of the pope; he even wrote a letter to his holiness, in the most respectful terms, shewing the uprightness of his intentions, and the justice of the cause, of which he was the advocate; however the pope, incited by the incessant representations of Luther's adversaries, issued an order for his appearance within sixty days at Rome, to justify himself. Against this, the elector of Saxony remonstrated, urging that Luther being one of his subjects, had a right to be heard in Germany, and the university of Wittenberg interceding for him, the pope consented that his cause should be referred to his legate cardinal Cajetan, who was then at

Augsburg. When Luther left home to go to Augsburg, he comforted his sorrowing friends, and odded, "I am a debtor to Jesus Carist, who has also said to me—I will shew him, how much he must suffer for my name's sake; my house is put in order; honor and character they are tearing away from me; there is only remaining a weak body subject to continual illness, if they take it, they will only shorten my life a few hours; my soul they cannot take, they cannot injure; Jesus my master and my redeemer is sufficient for me, and as long as I live I will sing hymns to his praise."

With these thoughts he went and arrived at Augsburg, in the month of October 1518. Cajetan received him in a friendly manner, but desired that he should recant his errors, and cease teaching his pernicious doctrines. Luther begged to know what his errors were, and promised that he would cheerfully retract any doctrine he had taught, provided it could be proved from the scriptures, that it was a false doctrine. "I may have erred:" these were his words—" no doubt I have of

ten erred, but my errors must be first proved from scripture, before I can recant." Cajetan however insisted on his recantation. After several conferences, Luther presented a paper to the legate, which, he said, contained all he had to answer. The legate received the paper, but commanded Luther not to appear again in his presence unless he brought a recantation with him.

On the evening of the same day, Cajetan sent for Staupitz and desired him to use all his influence, to persuade the young monk to recant. Staupitz promised to do all he could. "You must answer and confute his scripture arguments" said Cajetan. "That's more than I can do," answered Staupitz, "I am far behind him, as well in abilities, as in the knowledge of the holy scriptures."

Luther finding he had much to apprehend from the cardinal's resentment and power, withdrew from Augsburg. In Wittenberg he continued to teach as usual. Not content with this, he proceeded to challenge all the inquisitors to come and dispute with him, offering them a safe conduct from his prince, and likewise assuring them of good entertainment, during the time they should remain at Wittenbrg.

The pope now endeavored to put an end to these disputes by a decision of his own, and for that purpose published a brief, on the 9th of November, directed to cardinal Cajetan, in which he asserts, "that the pope as successor to St. Peter and vicar-general of Jesus Christ upon earth, hath full power by virtue of the keys, to absolve both from the guilt and punishment of sin; from the guilt, by the sacrament of penance; and from temporal punishments due for actual sins, by the merits of indulgences, a treasure of supererogation wholly at the pope's disposal; and that both the dead and the living, who duly obtain these indulgences are immediately released from guilt and punishment," &c. This brief further ordained that all men, should hold the doctrine contained in it, under pain of excommunication, and enjoins the cardinal to transmit it forthwith to the different archbishops and bishops of Germany, and cause it to be put in execution by them. Luther was now convinced that he had nothing to expect from Rome but condemnation, and he therefore published a new appeal from the pope to a general council, in which he asserts, that a council of divines had greater authority than the pope.

About this time the pope gave his chamberlain, Charles Miltiz, a Saxon nobleman, orders to try what he could do with the elector of Saxony and Luther, so as to settle all disputes. He had a conference with Luther at Altenburg, which lasted several days, but produced no material change.

In the year 1519, Luther went to Leipsig, on a challenge of Dr. Eck (Eckius) to a disputation. Eck had challenged Carlstadt to dispute with him on free will, and at the same time urged Luther to enter the lists with him, on the subject of the pope's authority and supremacy. The challenge was accepted, and on the appointed day the three champions appeared. The assembly which met to witness the disputes, was numerous

and splendid, and all the combatants con ducted themselves with great skill and dexterity. In the course of the debate, Luther no doubt was carried further than he wished to go, being led on from one argument to another; he maintained that the church of Rome, in the earlier ages, had never been considered as superior to other churches, and combated the pretensions of that church and its bishops, from the testimony of scripture, the authority of the fathers, and the most approved ecclesiastical historians, and even from the decrees of the council at Nice; while the best arguments of his adversary were derived from spurious decretals, none of which could boast of an antiquity equal to that of four centuries. Hoffman, the President, refused to declare on which side victory had fallen. Dr. Eck, however, clearly saw that the hearers generally declared in favor of Luther, and from that moment, he breathed fury and revenge against him. -He even repaired to Rome, and induced the pope to assemble the college of cardinals to prepare a sentence of condemnation against him.

It was on the 15th of June 1520, when Leo issued his famous bull against Luther and his followers. In the beginning of it he invokes the name and aid of Jesus Christ, of St. Peter, St. Paul and all the saints, in the most solemn expressions, against the newly introduced errors and heresies, and for the preservation of the faith, peace and unity of the catholic church; he then expresses his great grief for the late propagation of these errors in Germany, and after enumerating 41 propositions, collected from different parts of Luther's writings, he solemnly denounces and condemns all and each of them as heretical, and prohibits all christians, under pain of excommunication from holding, defending or preaching any of the said propositions, and from hearing or suffering others to preach them. As to Luther, the term of sixty days should be granted him for consideration and repentance; but if in that time he should remain stubborn, and not burn his books, he should be delivered unto Satan, for the destruction of the flesh, and immediately incur all the pains and penalties due to convicted heretics; and all secular princes were required, under pain of incurring the same censure, to seize his person, that he might be punished.

Luther, however, was not to be intimidated by such acts. He continued to write as much as ever. He published a book against the pope's bull; another, entitled the captivity of Babylon; another, to expose the vices, ambition and arrogance of the court of Rome; and another on the necessity of a reformation. He even went further, and on the 10th of December, 1520, having assembled all the professors and students of the university, he publicly burnt, in the presence of a multitude of people of all ranks and orders, the pope's bull of excommunication, and the decretals and canons relating to his supreme jurisdiction; and this example was soon followed in other cities of Germany.

Shortly after this, Charles Vth, Emperor of Germany, gave orders to assemble a diet of the empire at Worms. This meeting was fixed for the beginning of the year 1521.—

The express purpose of it was, as the empe-

ror's circular letter said, to concert measures to check the progress of the new and dangerous opinions, which threatened to disturb the peace of Germany, and to overthrow the religion of their ancestors. As soon as the diet was assembled at Worms, the papal legates insisted that they were bound, without deliberation, to condemn a man, whom the pope had already excommunicated as an obstinate heretic. The elector of Saxony, however, insisted that he ought to have his cause tried by the canons of the Germanic church and the laws of the empire. It was therefore resolved that Luther should be summoned before the diet, and be allowed a hearing, before any final sentence should be pronounced against him. He was accordingly summoned to appear. His friends earnestly dissuaded him from going thither, reminding him of the fate of Huss, who was burnt; but he answered, "I am summoned, and I must appear; that God, who preserved the three men in the burning furnace is yet reigninghe can protect me; but if he will not, all that they can do, is to take my life. I will go in the name of the Most High, though there were as many devils in Worms as tiles on the houses."

On the 16th of April, Luther arrived at Worms, where immense crowds had assembled to see him. In the presence of the diet he behaved with becoming respect. Two questions were proposed to him: 1st, whether he owned the books published under his name, and 2dly, whether he would recal them or not? Luther's attorney desired that the books should be named and 'produced: this being done, Luther boldly owned them. to the 2d question, he desired time for consideration—this was granted. The next day he appeared again, and after a very able address to the emperor and the members, composing the diet, he declared, that his books were of three kinds; in some he had only taught tenets of religion, these he could not revoke, unless it was proved by holy writ. that they were erroneous; his conscience and the fear of God would not permit him: in others, he had attacked the false doctrines of the Roman church, these also he was not disposed to recal, for he had not written any

thing but what was true; and in others he had severely censured private persons; with respect to these, he confessed that he had sometimes been carried away by the ardor of his temper, and that his vehemence could not always be justified. With this answer however, neither the emperor, nor the pope's legate was contented; they insisted upon it, that he should say yes or no, whether he would recant his doctrines or not. To this he answered, "unless I am convinced by reason and texts of scripture, that I have erred, I cannot, I will not recant. I never will act contrary to the word of God, and to the dictates of my conscience. Here I am standing before God and you; I cannot do or say otherwise—so help me God, amen." All who were present were astonished at his address and intrepidity. Some of them even said aloud, they never heard a man speak so; the hearts of all were warmed.

On the 26th day of April, Luther left Worms; but scarcely had he left the city, when in the emperor's name and by the authority of the diet, he was pronounced an obstinate heretic, a member cast off from the church, deprived of the privileges he had enjoyed as a subject of the empire, and the severest punishments were denounced against those who should receive, entertain or countenance him, either by acts of hospitality, by conversation or writing, and all were required to assist in seizing his person, as soon as the term of his safe conduct (which was twenty-one days) expired.

The elector of Saxony, aware of his danger, was however determined, if possible, to save him. He induced several brave noblemen to disguise themselves, and to take Luther into their custody. Accordingly, when Luther was travelling through the Thuringian woods with his escort, these noblemen rushed forward, drove away the escort, and carried him off, with the utmost speed, to an old castle called Wartenburg. Here he lived in secret and without fear of being murdered by his enemies; for the most of them considered him to be dead. They however burn his effigy and his books in many catholic places. When Luther was informed of this, he smi-

led and said, "let them not only burn my books and my effigy, but even my body; if the people do but keep the bible; that is sufficient to open their eyes." During the period of his solitude, he translated a great part of the new testament into the German language, and wrote several tracts in defence of his doctrines, and many letters to his friends.

To give him some exercise, several noblemen occasionally came and took him out a hunting, but he had no pleasure in such a-" A few days ago" (says he in musement. a letter to a friend) "I was out a hunting, and saw the fatiguing and cruel pleasure of our greatlords; they caught several rabbits and some birds! indeed a mighty occupation for idle people! with great trouble I had caught a young rabbit, and carefully wrapped it in my cloak, to save its life from the hunters and the dogs; but the dogs at length found it out and killed it, in spite of all my endeavors to save it. I will have no more to do with hunting"

Luther hearing that Carlstadt had created

disturbances in Wittenberg, and presuming that his presence would be necessary, left the castle, which he called his Patmos, and arrived at Wittenberg in the month of March, 1522. He soon settled the dispute and put things in proper order. On the 21st of September he completed the translation of the new testament, which was immediately published, and put into the hands of the people. From this time the reformation spread rapidly, for the people were now enabled to judge for themselves. A number of principalities and cities sent to Luther and desired instruction and counsel, how to regulate their church affairs. The elector of Brandenburg, the dukes of Brunswick and Lunenburg, and the prince of Anhalt became avowed patrons of his opinions, and countenanced the preaching of them in their territories.

The king of Denmark, Christian 2d, desired teachers from Saxony, and Martin Raynard was sent thither to introduce Luther's principles, and such was the effect that, in a short time the reformation was completed in

his kingdom. In Sweden, Olaus Petri, a disciple of Luther, began to preach, the scriptures were translated into the native language, and the reformation was soon established.-In England the writings of Luther were translated and made a great impression, so that the principles of reformation were eagerly embraced. In consequence of this, Henry 8th himself, the king of England, wrote against Luther, for which he obtained the title of Defender of the Faith from the pope. In the Low Countries (Netherlands) the doctrine of Luther spread so rapidly that a placard was published, by order of Charles Vth, to stop its progress. In this placard it was said, that Luther was not a human creature, but a devil in the shape of a man, and the habit of a monk, that he might the more easily occasion the destruction of mankind. And Erasmus himself tells us, that in the year 1522, the doctrines of Luther spread so much in Antwerp, that it was thought necessary to burn several of his followers, so as to deter others from embracing them, and that most of the inhabitants of Holland, Zealand and Flanders were inclined to the reforma-

tion.* Even in France, the light of the pure gospel began to shine; for Francis I. invited Melanchton to come to France, that he might hear him on the subject of the matters in dispute. In Scotland Luther's principles were introduced by several Scotch divines, who had travelled through Germany, and become acquainted with Luther and Melanchton at Wittenberg, and who on their return preached his doctrine in their native country. A. mong them was the learned Patrick Hamilton, who, however, with several others, was burned. Even in Hungary, Transvlvania and Poland, the work of the reformation was introduced. Some merchants had brought several of Luther's books from Leipsig, by reading of which their eyes were opened.-In consequence of this several young gentlemen went from thence to Wittenberg to study divinity, and after their return preached the faith in Christ with the greatest success, so that popery in many places was reduced to the lowest ebb.

In such a surprising manner did the refor-

^{*} Priestly's Church History vol. v.

mation of Luther spread throughout Europe. Many however were the more violently opposed to it. Ferdinand, archduke of Austria, the emperor's brother, promulgated a severe edict against the translation of the scriptures, and forbade all the subjects of his imperial majesty to possess any copies of it, or of Luther's other works; however, the more they were forbidden, the more they were read.

In the year 1524, Erasmus the most learned man among the Roman catholics, instigated by the pope, began to write against Luther. His book was entitled, "Conference concerning free will." Luther answered him rather harshly in a work entitled "De servo arbitrio." It is from this work of Luther, that some have concluded, that Luther believed an absolute predestination; but, in his later writings, he plainly shows that his expressions were misconstrued, and that he only believed a conditional decree, or in other words a predestination of characters and not of persons.

It was also in this year, that Carlstadt and Zwingle caused some disturbances with respect to the doctrine of the Lord's supper; they contended that bread and wine were only signs or tokens, to put us in mind of Christ's sufferings and death, and the benefits arising from them; and that nothing was given or received in the Lord's supper: but Luther insisted, that agreeably to the nature of a sacrament, something must really be offered and received, and that there was really a sacramental partaking of the body and blood of our Lord Jesus Christ. This division contributed much to retard the progress of the reformation.

About this time, Luther threw off the monastic habit, and married Catharine de Bore, who had been a nun. "I took a wife," said he, "because I believe marriage is expressly commanded by God, and because I do not wish to retain any thing of my former popish life." Luther found himself extremely happy in this new state, especially after his wife; whom he fondly loved, and usually called his rib Katy, had brought him a son.

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The elector of Saxony, Frederick the wise, who had hitherto protected Luther, died on the 3d of May, 1525. However, his loss was not so much felt, because his brother John, who succeeded him, was more zealous and determined in the cause of the reformation. Soon after his accession to the electorship, he ordered a body of laws, relating to the form of ecclesiastical government, the method of public worship, the rank, offices and revenues of the priesthood, &c. to be drawn up by Luther and Melanchton, which he afterwards promulgated throughout his dominions; and this example was followed by all the other princes and states of Germany, who had renounced the papal supremacy and jurisdiction. According to these new regulations, all useless ceremonies were abolished; the bishops lost their great powers; the prayers and the scriptures were to be, read in the language of the country; and the gospel was to be preached in a plain and intelligible manner.

In the year 1529, a diet was held at Spires, for the express purpose of taking into con-

sideration the state of religion. In that diet the archduke Ferdinand presided, and had the address to procure a majority, to approve a decree, which declared it unlawful, to introduce any change in the doctrine, discipline or worship of the established religion, before the determination of a general council was known. This decree was very displeasing to the elector of Saxony and other protestant princes, as well as to the deputies of fourteen imperial cities, who entered their solemn protest against it, and appealed to the emperor, and a future council. This was done on the 19th of April, and on this account they were distinguished by the name of Protestants.-When the protest was laid before the emperor, he was much displeased, and said he was determined to end this religious dispute, and would therefore call together a general diet at Augsburg. At the same time he demanded, that the protestants should prepare a written explication of their religious system, and an explicit avowal of the several points, in which they differed from the church of Rome. Luther drew up 17 articles, which he delivered to the elector at Torgau, on which acSome thought that they were not sufficiently plain, and too pointed; and Melanchton was therefore desired to give an account of the same, in terms as little offensive as possible to their opponents. It was however given to Luther for examination and correction, and he approved of it. Such was the origin of the creed, celebrated in history, as the confession of Augsburg, and sometimes called the Augustan confession.*

To unite the two protestant parties, it was thought necessary, that Luther and Zwingle, (by some called Zwinglius,) with some of their followers, should have a conference, and endeavor to settle their disputes, so that they might act as one body, and not hurt the cause of the reformation by a disunion. They accordingly met in the year 1529 at Marburg; the members present were, Luther, Melanchton, Jonas, Osiander, Brentius and Agricola, of the one side, and Zwingle, Occolampad, Bucer and Hedio, of the other. The confer-

^{*}Augusta being the Latin name of the city of Augs burg.

ence lasted several days, and after deliberating, they drew up fourteen articles, in which they unanimously agreed, except as to the Lord's supper, but even this article was so worded, that both parties signed the paper .-Had they now remained united, and appeared in one body at the diet or congress of Augsburg, it certainly would have had great weight with that body; but Zwingle and his colleagues drew up a confession of their own. and presented it to the diet. Although this confession of theirs was not publicly read. yet it was used as a powerful argument against the cause of the reformation, and it was believed by the Roman catholics, that the protestants would easily be brought to snbjection, as they were divided among themselves.

It was on the 25th of June 1530 when the confession of the Lutheran body was delivered to the diet of Augsburg. Luther himself was not present. The elector had taken him as far as the city of Coburg, and left him there, so as to be near at hand, in order to obtain advice from him should it be necessary; but

Melanchton accompanied him to Augsburg: The confession, which was presented to the diet, was read by the Saxon chancellor, Christian Bayer, both in the German and Latin languages, and was signed by five princes and the councils of several imperial cities. contained twenty-eight articles; twenty-one of which, represent the opinions of the protestants, and the other seven point out the errors and abuses that occasioned their separation from the church of Rome. A refutation of this confession was undertaken by Faber, Eck and Cochlœus, which was publicly read at the diet. The protestants requested a copy of this refutation, that they might have an opportunity of showing its weakness; but this was refused. However a copy was received some time after, and Melanchton drew up that able composition, entitled "Apology of the Augustan confession."

At this diet a decree was made, that the emperor should take vigorous measures for asserting the authority and doctrines of the established church, and enforce the submission of heretics—and that, if the princes and

cities, who had separated themselves, should not return within three months into the pale of the papish church, and discard their innovations, they should be forced to do it by the power of arms, and lose all their power and even their lives. This decree was considered as a prelude to the most violent persecutions, and convinced the protestants that the emperor was resolved on their destruction; and the dread of the calamities, which were ready to fall on the protestant church, so oppressed the spirit of Melanchton, that he resigned himself to a settled melancholy. Luther however was not disheartened, but used his utmost efforts to keep up the spirits of those who were inclined to give way; being assured that their personal safety, as well as success, depended wholly on union. In a letter to Melanchton and other supporters of the reformation, who were at Augsburg, he says, "I am heartily tired of your complaints, and angry at your great cares and frettings. Our own unbelief is the cause of all these unnecessary cares. It is true our danger is great, but it is also true, God is still greater, and mighty enough to defend us. If our

cause be unjust, and contrary to God's word, let us give it up at once-let us make a public recantation; but if it be just, why do we make God a liar in his promises, in which he desires us to be of good cheer? Just as if you could gain any thing by your useless fretting cares. What can the devil do more than kill us! As to myself, I have very little anxiety about our cause; whether it proceeds from ignorance or from the spirit, the Lord Jesus knows. I have a better and a stronger hope than I expected to have."

In a letter to the elector he writes thus from Coburg: "Be of good cheer, my friend; don't let your anxious cares get the upper hand of you. Christ is with us, and he will certainly confess you before the throne of his Father, as you are confessing him before the world. I know that our cause is just, and that God will help us—what we have done was our duty. I am continually praying for you; would to God I could do more."

The protestant princes. however, now thought it necessary to form an alliance and

confederacy, so as to be able to defend themselves, should they be attacked. They met at Smalkalden, where they resolved to defend their religion and liberties to the utmost of their power, and invited the king of Denmark and others, to join in the confederacy, and by their negociations, secured powerful protection and assistance, in case of necessity. This confederation of the Lutheran princes, had at least this good effect, that the emperor did not think it advisable to enforce the decree of Augsburg; and through the mediation of the elector Palatine and the elector of Mentz, a treaty was concluded at Nuremberg, by which the protestant princes engaged to assist the emperor, with all their forces, in resisting the invasion of the Turks; by which also, it was stipulated, that universal peace should be established in Germany. until the meeting of a general council, and that no person should be molested on account of religion.

Luther had now the satisfaction and happiness, of seeing one of the chief obstacles to the undisguised profession of his opinions re-

moved, and the pure, evangelical doctrine spreading in every direction; but he had, nevertheless, the misfortune to find, that some persons, who had more zeal than knowledge, began dangerous innovations. The anabaptists, who had already in 1525, created cruel disturbances in Franconia and Swabia, under the direction of Thomas Munzer and others. but who had at that time been brought under subjection, now again made their appearance, and created disturbances in Thuringia, Moravia and in Switzerland, under the cloak of being reformers. This induced Luther to write several tracts on the subject, not only to warn these deluded persons, but also to show, that his principles were not the cause of these disturbances. However, he was much opposed to their being punished on account of their religious tenets. "It is not right," said he in a letter to a friend, "to persecute, to murder, to burn and destroy such poor people, on account of their religious tenetswe should let every one believe what he thinks right. If he believes wrong, and continues willfully in his unbelieving state, he has punishment enough to expect in hell; why will you also punish him in this world? If however, they should create disturbances in the country, and resist government, then let the government punish them for their disturbances, but not on account of their faith. With scripture and reason we should try to convince them, but not with fire and sword."

"You ask me," said he in a letter to the council of Nuremberg, "whether government hath a right to execute false teachers on account of their doctrine? I answer, I am always opposed to the shedding of blood for the sake of religion, and I shall never give my vote to persecute those whom we suppose to be false teachers. It is sufficient to send them out of the country, if they breed disturbances; but as long as they do not breed disturbances, let us bear with them."

In the year 1535, the pope proposed a council to be held at Mantua. The German protestants strongly objected to this, and insisted that the council should be held in Germany, according to the promise of the emperor. At the same time, that they might not be

draw up a summary of their doctrine, in order to present it to the assembled bishops, if it should be required of them. This summary, which was distinguished by the name of "Articles of Smalkalden," from the place at which they were assembled, is generally joined with the confession of the Lutheran church. This council, however, was not held.

It was in the year 1536, when Calvin, a native of France, came to Basle, and published his institutions of the christian religion. Shortly after he removed to Géneva, where he formed the project of making the republic of Geneva, the mother and seminary of all the reformed churches, as Wittenberg was of the Lutheran. Instead of the system adopted by Zwingle, with regard to the Lord's supper, he substituted another, which appeared more conformable to the doctrine of the Lutheran church, and which in reality differed very little from it; for Calvin acknowledged a real, tho' spiritual, presence of Christ in the supper. However, he added a tenet, of a divine absolute predestination to life and damnation,

as it had been maintained by one Godshalk, in the year 847; as also a tenet of irresistable grace; and another, of the impossibility of falling out of a state of grace. These doctrines could not but enlarge the breach between the protestants; for the Lutherans had declared in their confession at Augsburg, that Christ had offered up himself a sacrifice for all the sins of mankind, and that therefore all might be saved: They had also rejected the doctrine of others, who teach, that those who were once justified, could never lose the Holy spirit and be lost—and in many of their writings, they contended, that the spirit of God might be resisted, and alas, was too often resisted.

Luther, however, was sensible of the learning and piety, and good intentions of Calvin, and sent his salutation to him by Bucer, and encouraged him to go on in the work of reformation. And Calvin, in his exposition of Isaiah, calls Luther the prophet of Germany, and the man of God; and wrote to him, 1545, in the following words: "I would to God, I could fly to you, and enjoy your conversation, were it only for a few hours; however, what

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is not given us in this life, I hope we shall enjoy in the kingdom of God."

In the year 1545, the council of Trent began. This council condemned all the doctrines of the protestants, and established all the abuses of the church of Rome, and resolved to force the protestants to renounce their doctrines. This induced the Smalkalden league to prepare for war, against the emperor, in their own defence. Luther, however, was so much opposed to bloodshed on account of religion, that he used all his endeavors to persuade the protestant princes from it; and as long as he lived, war was not declared.

On the 18th of February, 1546, he died, in the 63d year of his age.* Soon after, the war

^{*} The circumstances attending the death of so remarkable a man, should not be forgotten: His last public service was in the church, where he was seized with a violent inflamation in the stomach. His natural intrepidity did not forsake him, and his last conversation was about the happiness reserved for the pious in a future life. He prayed fervently for himaelf and family, but especially for the propagation of the gospel; and admonished those standing around

began. The emperor, drew together his forces near Ingolstadt; and the protestants, under the command of the elector of Saxony, and the landgrave of Hesse, went to meet him with 70,000 men. In the mean time, however, Maurice, duke of Saxony, fell into the territories of the elector, who was now under the necessity of sending back some troops to oppose him, which weakened his army and caused disturbances. The emperor now pursued the protestant army, and in a battle fought at Muhlberg, 1547, both the elector and the landgrave were captured, and the elector was even sentenced to suffer death. This sentence was not executed, but he was deprived of his electorship, which Maurice now obtained.

his bed, to pray continually for the cause of Christ; after commending his spirit into the hands of his Saviour, he quietly departed. His body was put into a leaden coffin, and carried with funeral pomp to the church of Eisleben, where Dr. Jonas preached a sermon on the occasion. The elector of Saxony, however, insisted upon his body being brought to Wittenberg, which was accordingly done, and he was buried there with greater pomp than had been known to have accompanied the funeral of any private man. Princes, earls, nobles and students, without number, attended the procession; and Melanchton delivered a funeral discourse. Melanchton's works & Cyclopedia.

Some time after, however, Maurice, observing that the emperor was striving to deprive the Germans of all their liberties, suddenly brought together an army, and attacked the emperor unexpectedly, and compelled him to grant to the protestants the free exercise of their religion. This agreement was called the treaty of Passau, which was afterwards confirmed by the general peace at Augsburg, 1555.

About this time, the reformation spread rapidly in England. During the reign of Edward VI, several learned German divines, were called over to England, to assist in regulating church affairs; among whom, were Bucer and Phagius, who introduced the principles of Calvin. Mary, succeeding to the throne, after the death of Edward, persecuted the reformers, and re-established the Roman catholic religion. After her death, which happened in 1558, Elizabeth became queen, and the reformation was introduced with the greatest success. But some of her subjects inclined to Lutheranism, and others more to Calvinism.

The United Netherlands had also embraced Calvin's principles; but, in the year 1591; Arminius, a learned and pious divine, began to express his doubts concerning the doctrine of Calvin; and, upon further enquiry, adopte ed sentiments nearly resembling those of Luther: * for he maintained, that Jesus Christ made an atonement for the sins of all mankind-that the grace of God, which is necessary to salvation, is offered to all, but may be resisted -and that the regenerate may lose true justifying faith, and fall from the state of grace, and die in their sins. These doctrines; were certainly purely Lutheran. + However. Arminius and his followers, were much persecuted for teaching them; and he himself died oppressed with grief in 1609. In the following year, his followers drew up an humble petition, entitled their "Remonstrance." which they addressed to the states of Holland. On this account, they were called Remonstrants. After this, their tenets gained ground. and were adopted by several persons of merit and distinction. An appeal was now made

^{*} See Cyclopedia, art. Arminianism & Armining.

[†] Mosheim's Church history.

to a national synod. Accordingly the synod of Dort was convened by order of the states' general, in the year 1618, and was composed of ecclesiastical deputies from the united provinces, and from the reformed churches of England, Scotland, Hesse, Bremen, Switzerland and the Palatinate. At this council, the poor Arminians were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. In consequence of this decision, they were treated with great severity: - they were deprived of all their posts and employments—their ministers were silenced and their congregations suppressed. But after the year 1625, they were restored to their former reputation and tranquillity; and since the time of archbishop Laud, they prevailed much in England.

Dr. Jortin, in his Dissert. 2, page 3, says: "In England about the time of the synod of Dort, we were much divided in our opinions concerning the controverted articles; but our divines have taken the liberty of thinking for themselves, and the civil government not interfering, it has come to pass that almost all

persons here, of any note for learning and ability, have bid adieu to Calvinism, and sided with the Remonstrants."

The protestants had generally enjoyed liberty of conscience since the peace of Augsburg, in the year 1555. But the popish governments were continually encroaching upon and curtailing their rights, until the year 1618, when a very bloody war began, which lasted thirty years. Through the instrumentality of the Swedes, the emperor was forced to make peace, and to grant to the protestants perfect religious liberty, in the year 1648, which liberty, thank God, they still possess.

Since the time of Luther, the church has been blessed with several remarkable revivals. John Arndt, who was born ten years after the death of Luther, and who was a superintendant in the electorate of Hanover, was instrumental in one of these revivals. His works are filled with the spirit of primitive christianity. One of them entitled "true christianity" has been translated into most

languages, and has contributed greatly to advance the kingdom of the Redeemer; for there are very few Lutheran families without it. A new epoch in favor of experimental religion, also began under Philip Jacob Spener, in the 17th century, when a new zeal and life was infused into the different colleges and congregations. The universities of Jena and of Halle were particularly visited by the mighty work of the spirit of grace, in the beginning of the last century, so that the greater part of the students were enlightened and truly converted. In the university of Halle, August Herman Franke was peculiarly noticed for his piety and zeal in the cause of Christ. He was the founder of the celebrated Orphanhouse at Halle, which is supposed to be the largest in the world, and which has sent out many hundreds of pious, zealous and learned labourers into the vineyard of the Lord, to different parts of the world.

It is also to be observed, that the Lutheran church has always been engaged in propagating the gospel among the heathers. Soon after the reformation, the attempt was made,

but little could be done, because the protestants generally were persecuted, and had enough to do among themselves. 1bout the year 1600, however, we find that missionaries were sent into Lapland, and, after many difficulties, the scriptures were translated into the native language. In 1640 they had established thirteen christian congregations, among the heathens of that country. Missionaries were also sent to Greenland to christianize the benighted inhabitants. Hans E. gede was the first, who undertook the arduous task, and was shortly after assisted by Messrs Topp, Lange, Milzoug, Paul Egede Ohnsorg, Bing, &c. Many heathens were converted to christianity, congregations form ed and several colonies established. their greatest mission was that to India, established by the Royal College of Copenhagen, and the Orphan's house of Halle. Ziegenbalk and Pluetshau, who had studied at Halle, were the first, who offered themselves for this laudable work, and arrived at Trankenbar in the year 1706. A few years after Gruendler, Boring and Jordan were sent to assist them. The Bible was translated into several

native languages, and many christian congregations were established by their exertions. So great was the success of these missionaries, that the English society for promoting christian knowledge was induced to offer their assistance and support. Upwards of fifty. learned and zealous men, chiefly from the un niversity of Halle, have been laboring amongthe Hindeo nations, during the last century, among whom Jænike, Shulze, Gericke, Swartz, Kohlhoff and Pohle are particularly to be noticed; and hundreds of thousands of heathens have been brought, by their labors. to the knowledge of the truth, as it is in Jesus. The Rev. Dr. Buchanan, who visited some of these congregations, in the beginning of this century, has given us a very pleasing account of the present state and progress of christianity in the different provinces of India, in his work, entitled "Christian researches in Asia," to which the author refers those readers, who would wish to become more acquainted with the subject.

The Lutheran church is now the established church in the kingdoms of Denmark.

Sweden, Prussia, Saxony, Wurtemberg and Baden-in the electorates of Bradenburg, Hanover, &c .- in many dukedoms and principalities, as Brunswick, Wolfenbuettle, Hessedarmstadt, &c .- in many imperial cities, as Frankfurt, Augsburg, Nurnberg, &c. and there are many congregations of this confession in Poland, Russia, Hungary, England, Holland, East-Indies and America. In the United States there are three synods or ministeriums: the synod of Pennsylvania and the adjoining states; the synod of New-York and the Eastern states; and the synod of Carolina and the Southern states. In the last twelve years, the number of congregations has much increased. Missionaries were yearly sent out to visit, and collect the scattered and deserted members, and to establish congregations; and in the state of Ohio alone, upwards of eighty congregations have been formed. The whole number of Lutheran congregations in the United States, at present, is supposed to be about six hundred and fifty.

It is finally considered a peculiar blessing of this church, that it has not been distracted

by non-conformity. Some authors have indeed said, that upwards of twenty sects have arisen from it; but this assertion is certainly not founded in history, unless we count the episcopalians, reformed, presbyterians, baptists, menonists, and all other protestant churches among the number. Even the united brethren (Moravians) cannot be considered as arising from it; for they are a branch of the Hussitic Bohemian church, which Count Zinzendorf revived in Germany, 1727, when he established the first congregation at Herrnhut, and invited the persecuted Bohemians to come and settle in his domains. Some Lutherans and Calvinists have indeed increased their number, and the Lutherans consider, esteem and love them, as their brethren, because they agree with them in point of doctrine.

CONCLUSION.

I cannot conclude this history of the Lutheran church, without referring to the testimonies of the learned and wise, respecting the character of Luther.

Luther, says a writer in the Cyclopedia, (art. Luther) introduced not only into Gera many, but into the world, a new and most important era, and his name can never be forgotten, while any thing of principle remains; that is deserving of remembrance; for the grand and leading doctrine of Lutheranism, is the right of private judgment in matters of religion. To this he was always ready to devote his talents and his life; and, says the biographer of Leo X, "the great and imperishable merit of the reformer, consists in his having demonstrated it, by such arguments, as neither the efforts of his adversaries, nor his own subsequent conduct, have been able to confute or invalidate."

Dr. Robertson, has the following observations, in his history of Charles V: "Luther was raised up by Providence, to be the author of one of the greatest and most interesting revolutions in history. Zeal for what he regarded as truth, undaunted intrepidity to maintain his system, abilities both natural and acquired to defend his principles, and unwearied industry in propagating them, are virtues which shine conspicuously in every part of his behaviour. To these may be added, such purity and even austerity of manners, as became a reformer; such sanctity of life, as suited the doctrine which he delivered, and such perfect disinterestedness, as affords no slight presumption of his sincerity. Superior to all selfish considerations, a stranger to all the elegancies of life, and despising its pleasures, he left the honors and emoluments of the church to his disciples, remaining satisfied himself in his original state of professor of the university, and pastor of the town of Wittenberg. His extraordinary qualities were allayed with no inconsiderable mixture of human passions.—However, to rouse mankind, when sunk in ignorance and superstition, and to encounter the rage of bigotry, armed with power, required the utmost vehemence of zeal, as well as a temper daring to excess. A gentle call would neither have reached, nor have excited those, to whom it must have been addressed. A spirit less vigorous than Luther's, would have shrunk back from dangers, which he braved and surmounted.

"Martin Luther's life," says bishop Atterbury, "was a continual warfare; he was engaged against the united forces of the papal world, and he stood the shock of them bravely, both with courage and success. He was certainly a man of high endowments of mind and great virtues; he had a vast understanding, which raised him to a pitch of learning unknown to the age in which he lived; his knowledge in scripture was admirable, his elocution manly, and his way of reasoning forcible; and his conduct before the dict of Worms, was such as might have become the days of the apostles." Cyclopedia,

Gibbon, speaking of the effects produced by the exertions of Luther and his cotemporaries, says: "The philosopher must own his obligations to these fearless enthusiasts; by their hands the lofty fabric of superstition, from the abuse of indulgences to the intercession of the Virgin, has been levelled with the ground; myriads of both sexes of the monastic profession, were restored to liberty and the labours of social life; the chain of authority was broken, which restrains the bigot from thinking as he pleases, and the slave from speaking as he thinks. The pope, fathers and councils were no longer the supreme and infallible judges of the world, and each christian was taught to acknowledge no law but the scriptures, no interpreter but his own conscience." Cyclopedia.

Villers, a modern author, on the spirit and influence of the reformation, says, "The zeal, intrepidity and persevering exertions of that illustrious, divine and able champion for truth, Dr. Martin Luther, were the means, under the miraculous superintendance of divine providence, of emancipating one part of Europe from the dominion of ignorance and superstition, of mitigating the rigors of the papal yoke in the other, and of producing the greatest and most beneficial revolution in the moral sentiments of mankind, that has taken place since the promulgation of christianity."

Zwingle says of Luther "As far as I can judge, Luther is certainly a brave warrior of Christ, who seeks with such diligence in

scripture, which no one has shown these thousand years past. I care not, whether the papists call me an heretic or not, as they call Luther; I say this, that since the beginning of popery, no man has withstood the pope so resolutely and inflexibly as Luther. His explanations of the scriptures are so well founded, that no one can refute them." Mulner's Church History.

The Rev. Dr. Buchanan, in a sermon, preached before the university of Cambridge July 1st 1810, gives the following testimony of the reformation, and of Luther: " The second era of light is the reformation. In the midst of spiritual darkness, while men were sitting a second time in the region and shadow of death, the dayspring from on high visited them. This has been accounted by some an epoch in the church, not less remarkable than that of the first promulgation of the gospel. And although it is now much out of view in the minds of many; although infidelity would obscure its glory, and the withered hand hath been lifted up against him that healed it, the reformation will ever be consid-

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ered as a great event in the divine dispensation, by all true members of the church of Christ, to the end of time.

As in the first age, the preaching of the apostle Paul was chiefly instrumental in the conversion of men; so, at this second era, the ministry of Luther was principally honored of God, for that purpose. Luther was ordained to be the great instrument of light; and he, like Wickliff, gave the holy scriptures to his nation in their own tongue."

PART II.

THE DOCTRINE

OF THE

Evangelical Lutheran Church.

· CONTAINING

The Augsburg Confession

WITH

EXPLANATORY NOTES & REMARKS.

[&]quot;Prove all things: hold fast that which is good."
PAUL-1 Thess. v. 21.

THE DOCTRINE, &c.

PRELIMINARY OBSERVATIONS.

1. THE Lutheran tenets must not be taken from the works of Luther, written before the year 1530; for before that time he held several doctrines, which he afterwards rejected. He had been an Augustine monk, and had imbibed principles laid down in the works of Augustinus; and as a violent papist, he was tenacious of many doctrines and customs which he afterwards renounced. "I entreat you," says he, "in an address written near the close of his life;—"I entreat you to read my writings with cool consideration, and even with much pity. I wish you to know, that when I began the affair of indulgences, I was a monk and a most mad papist.

So intoxicated was I, and immersed in papal dogmas, that I would have been ready to assist in murdering any person, who should have uttered a syllable against the pope; and I was always earnest in defending doctrines, which I professed. I went seriously to work as one who had a horrible dread of the day of judgment, and who, from his inmost soul, was anxious for salvation. You will find, therefore, in my earlier writings, many things, of which I do not now approve. This, may be called inconsistency by my slanderers, but you, my pious reader, will have the kindness to make some allowance on account of the times and my own inexperience. I stood absolutely alone at first, and certainly was very unfit to undertake matters of such vast importance. It was by accident, and not willingly, nor by design, that I fell into those violent disputes. God is my witness." The Lutheran doctrines must therefore be taken only from the latter writings of Luther .-Their symbolical books are, "The Augsburg Confession, the Apology of the confession, the short and larger Catechism, and the Smalkalden articles. See Luther's works and Cyclopedia, art. Luther.

- 2. Luther was very much opposed to his followers being called Lutheran, and so were the supporters of his cause. In an address of the elector of Saxony and others, to the emperor, we find the following words: "The doctrines of Luther we only receive as far as they agree with the word of God. On this word we ground ourselves, and not on the person or doctrines of a man, let him be Luther or any other person; because all men may err. We will therefore be judged only by the word of God." The name of Lutheran was given to them by their opponents; the name by which they desired to be denominated is, "The Evangelical Church."
- 3. The great and leading principle of the Lutheran church, says Mosheim (Eccl. hist. vol. 4) is, that the holy scriptures are the only source, from whence we are to draw our religious sentiments, whether they relate to faith or practice. There are, indeed, several formularies adopted by the church, which contain the principal points of its doctrine; but the books, containing these formularies, have no authority beyond what they derive

from the scriptures, whose sense and meaning they are designed to convey; nor are the Lutheran doctors permitted to interpret or explain these books, so as to draw from thence any propositions, that are inconsistent with the express declarations of God.

- 4. One of the fundamental maxims of this church, says the same author, is, that christians are accountable to God alone for their religious principles, and that no individual could be justly punished by magistrates for his erroneous principles, as long as he conducted himself like a virtuous and obedient subject, and made no attempt to disturb the peace and order of civil society.
- 5. The Augsburg confession contains twenty-eight chapters or articles. Some of them however only point out the errors and abuses, that occasioned their separation from the church of Rome. Presuming that such articles would be of little use to christians of our days, we have contented ourselves with translating and making remarks on such only

as are esteemed essential and necessary to salvation. And as there are some articles, not at all mentioned in the confession, and only to be found in the other symbolical books, it was considered necessary also to lay them before the reader.

6. Luther was sensible of the defects of the reformation. "Many things," said he, "are yet to be made better. We have only made the beginning, and we have retained some customs, for fear of giving offence to weak minds. They that come after us, we hope, will be enabled, by the spirit of God, to do more." We therefore find, that the Lutheran church, since that time, has given up several customs and ceremonies, which were existing at the time of the reformation.

ARTICLE I.

OF GOD.

In the first place, we unanimously teach and hold, agreeably to the decree of the council of Nice, that there is one only Divine Being, who is called, and truly is Gon; but that there are three persons in this only Divine Being—equally powerful, equally eternal—God the Father, God the Son and God the Holy Ghost; all three one Divine Being, eternal, without parts, without end—of unmeasurable power, wisdom and goodness—the Creator and Preserver of all things, visible and invisible.

- NOTES.

1. In this article, Luther and Melanchton use the words which are found in the Nicean decree. They wished to deviate as little as possible from the old received and established expressions. From the other writings of the Lutheran divines, we find that they expressed themselves thus: "There is but one God, who is called Father, Son and Holy Ghost.

See Ordo Salutis in the Lutheran Catechism.

2. That this article contains something above our comprehension, is granted; but this does not prove that it is contrary to reason. Even in temporal matters, there are many things above our comprehension, which yet agree with reason and experience. Indeed, we can fully comprehend but very little of the things which we daily see. It is enough for us to know, that God has revealed himself thus to mankind, and he certainly knows best, how and what he is, and it is our duty to believe him.

ARTICLE II.

OF ORIGINAL, OR INHERITED SIN.

We teach, that after the fall of Adam, all men, who are naturally born, are conceived and born in sin; that is, that they are all, from their infancy, full of bad desires and dispositions, and can have no true fear of God, nor faith in God, by nature; and that this innate disease and inherited sin, is really to be accounted sin, and condemneth all, who are not born again of water and the Holy Ghost.

The Lutheran catechism, gives the following definition:—Original sin consists in a propensity to things forbidden by the law of God and an aversion to his will.

In the Apology of the Confession, we find the following definition:—Original sin consists in a want of the first holiness and righteousness in paradise.

NOTES.

- 1. The last clause in the above article, contained in the words, "condemneth all," &c. is explained by some, thus: If we suffer our depraved nature to have the rule over us, it will certainly lead us to ruin and condemnation.
- 2. Dr. Michaelis, has the following in his Comp-Theol. Dogm.: Original sin, or the innate moral disease, which every person feels, and on account of which he sighs, consists in a preponderance of sensuality over reason. (Uebergewicht der Sinnlichkeit über die vernunft) Sensual things weigh more with us than the things of reason. Our scale, if I may so speak, is false, much like one which has one arm too long, and the other too short. Hence our propensity to evil is much stronger than to that which is good.

The consequences of the fall of Adam were:
1. the moral disease, which we call, in the language of theology, original sin, or innate depravity of nature; and 2. the loss of immortality. Thus far is the sin of Adam imputed to us. We have, in consequence of it, an innate natural depravity, and we are all liable to death—but further, the fall of Adam is not imputed to us.

- 3. Dr. Kunze, a learned modern divine of the Lutheran church, has the following observations in his History of the christian religion:—To derive original sin from the first man's being the federal head or representative of the human race, seems not satisfactory to a mind, inclined to derive or expect only good and perfect things, from the good and perfect Creator. By one man's disobedience, it is true, many were made sinners, but not on account of an imputation of this man's sin, but because by him, sin entered into the world."
- 4. Original sin," saith a pious author in his introduction to the book entitled "Whole duty of man," is the fault ond corruption of the nature of every man, that is naturally engendered of the offspring of Adam, whereby man is far gone from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth contrary to the spirit, and therefore, in every person born into this world, it deserveth God's wrath and damnation; and this infection of nature doth remain, even in them that are regenerated.

And as man could not recover himself, nor raise himself out of his own ruin, and as no creature was able to do it, the mercy of God, pitied our misery, and his wisdom devised this expedient, to reconcile his mercy and justice, viz. that no man should on account of original sin, be eternally miserable, except through his own fault; and his goodness resolved, that the Son of God should undertake this work, satisfy the offended justice of the Almighty, and repair the ruined nature of mankind.

- 5. This doctrine of the moral depravity of mankind, was even taught by the heathen philosophers:—Plato and Socrates often speak of a moral disease—Aristotle calls it kakon suggenes, i.e. an innate evil—and a Latin author says, Video meliora, proboque sed deteriora sequor, i.e. I see the right and approve of it, and yet I pursue the wrong. Even in nature, children inherit the natures and diseases of their parents; if parents have ruined and diseased their natures, by sinful practices, their offspring feel the consequences.
- 6. Zwingle's opinion of original sin, may be taken from the following, extracted from Milner's church history, vol. 5:—Sin is the transgression of a law, and where there is no law, there is no transgression. Our original father sinned; but who among us did eat of the forbidden tree? Original sin, as it is in us, who are the offspring of Adam, cannot justly be called

our sin. It is a disease, a depraved state. So a reabel, who is taken a prisoner in battle, may be made a slave, and if so, his children may also be made slaves; but the fault was in the father. The children may be blameless and yet have to suffer on account of the sins of the father. If you wish to call their state sin, because they were brought into it by sin and rebellion, I have nothing to say against it. In this sense, we are all children of wrath, by nature.

ARTICLE III.

OF THE SON OF GOD.

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We also teach, that God the Son, became man, born of the Virgin Mary; and that the two natures, divine and human, inseparably united together in one person, are one Christ, who is true God and man, who was truly born, who truly suffered, was crucified, dead and buried—that he was a sacrifice, not only for original sin, but also for all other sins, and reconciled the wrath of God. Also that the same Christ descended into hell,* truly arose from the dead on the third day, that he as:

^{*} Hades, or the place of departed spirits.

cended into heaven and sitteth at the right of God; that he eternally rules over all his creatures and governs; that he sanct fies, strengthens and comforts, through his Holy Spirit, all, who believe in him, and gives unto them life and various gifts and blessings—and that he defends and protects them against the devil and against sin.

Also, that the same Lord Christ, will publicly come to judge the living and the dead,

In the Lutheran catechism, we find the following words:—I believe, that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who hath redeemed, purchased and delivered me, a poor forlorn and condemned person, from sin, from death, and from the power of the devil; not with gold or silver, but with his holy precious blood, and with his innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence and happiness.—

Part 2, of the Creed.

NOTES.

- 1. Christ offered up himself a sacrifice for all mea, and hath purchased for them God's grace, righteousaess, life, and salvation, and the holy Ghost. Freylinghausen's Ordo Salutis, in the Lutheran Catechism.
- 2. Our Saviour has made a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world; he has suffered a cruel and ignominious death upon the cross for our sakes, and by his death and sufferings has purchased this grace for us, that real repentance and sincere obedience shall be accepted instead of innocence; but without this repentance and renewed obedience we shall not be accepted on any terms. The sacrifice which he offered, although of infinite value, will be of no avail to us, unless in conformity to his death and resurrection, we die unto sin, and rise again unto newness of life. Whole duty of man, page 18.
- 3. When by our sins we had justly incurred the displeasure of Almighty God and were liable to eternal misery, our blessed Saviour discharged the obligation, and by shedding his most precious blood as the price of redemption, made satisfaction to God for us; he was contented to be offered a sacrifice for us, to bear our sins in his own body on the tree, and to atone for the guilt of our offences, by the one oblation of himself once offered for us all. And he died not only for our benefit and advantage, but in our

place and stead, so that, if he had not died, we had esternally perished, without being able to escape the justice of an angry God. Ibidem, page 97

- 4. In considering the propitiatory sacrifice of Christ, (says Dr. Michaelis) we must not confine our views to this our small world, which is comparatively speaking, but a grain of sand to the whole universe \$ no, we must consider, that the bible represents Christ as known to the whole creation, to all other worlds. And thus the satisfaction of Christ becomes an example of the justice and mercy of God to all his other subjects. In punishing his only beloved son, who had become our substitute, he proved his hatred to sin more, than if he had punished us individually, and punishment executed on so infinitely great and beloved a being, must indeed be more deterring to all his subjects, than if he had eternally punished the whole fallen race of Adam. If God spared not his only begotten son, how can they hope to be spared, if they should transgress. Mich. Com. Theol. Dogm .- art. Christ.
- 5. The nature and extent of the efficacy of the great atouement made by Christ, (says Br. Blair) we are unable, as yet, fully to trace. Part we are capable of beholding; and the wisdom of what we behold, we have reason to adore. We discern in this plan of redemption the evil of sin strongly exhibited; and the justice of the divine government awfully exemplified, in Christ suffering for sinners. But let us not

imagine, that our present discoveries unfold the whole influence of the death of Christ. It is connected with causes into which we cannot penetrate. It produces consequences too extensive for us to explore. God's thoughts are not as our thoughts. In all things we see only in part; and here, if any where, we see also, as through a glass, darkly. Blair's Sermons, vol. 1, page 74.

6. The infidel rejects the doctrine of an atonement, because he cannot fully comprehend it. I might ask, what can we short-sighted creatures fully comprehend? very little indeed, even of those things which we daily see. And shall we reject the plan of salvation made by omnipotent wisdom, because we caunot fully look into it? Shall the man who is sinking under a mortal disease, refuse the medicine, which shall infallibly restore him, because he is ignorant of the ingredients of which it is composed ?-Shall the criminal, who is under the sentence of death, reject the pardon, which is unexpectedly offered to him, because he cannot conceive in what manner, and by what means, it was obtained for him? In short, shall we determine not to be saved, because God chooses to do it, not in our way, but in his own? This would certainly be acting very foolishly and dangerously.-Let us not, my brethren, be among the number of such deluded persons. Let us not make God a liar by disbelieving his word. Let us on the contrary believe the report,

that there is salvation in none other, and that, thro? Christs name, whosoever believeth in him, shall receive remission of sins.—Acts 10, 43.

ARTICLE IV.

OF JUSTIFICATION.

We teach, that we cannot obtain forgiveness of sins and righteousness before God, through our own merits, works or satisfaction, but that we obtain forgiveness of sins, and become righteous before God through grace, for Christ's sake, by faith, if we believe that Christ suffered for us, and that for his sake sins are forgiven, and righteousness and eternal life are granted to us.

We are accounted righteous before Godon only for the merits of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Art. Epis. Church.

NOTES.

1. Saving faith must have a promise of God for its object. This promise is, that God will forgive us our sins, and grant us eternal life for Christ's sake, under the condition that we penitently receive and embrace him as our Saviour. Mich. comp. th. dog. art. Faith.

He, who feels sorrow and grief on account of his sins, and truly believes that he is deserving of eternal damnation, but yet, that God will pardon his sins for Christ's sake, will receive and embrace this promise of forgiveness and eternal life, with the greatest desire and eagerness, and at the same time be willing to perform those conditions, under which God offers them, to the utmost of his ability; so that he will endeavor, from that moment, to renounce the service of sin, for which Christ had to endure such dreadful punishments, and strive to love him with all his heart. Ibidem.

2. The faith, by and through which we are justified, consists not in a bare knowledge and assent to the truth of the gospel; but it is a certain inward persuasion, by which we sincerely, and with our whole heart, do embrace the doctrines contained in the word of God as true, and especially Christ as our Saviour, and this persuasion must penetrate the heart, and be accompanied with a suitable practice. Osterwald's Theology.

3. The distinguishing doctrine of the reformation saith Dr. Buchanan, in his sermon, entitled "Star in the East," was justification by faith. "This said Luther, is the only solid rock. This rock continues he, did Satan shake in paradise, when he persuaded our first parents, that by their own wisdom and power they might become like unto God, and thereby induced them to renounce their faith in God, who had given them life and a promise of its continuance. The kingdom of Satan, added Luther, is to be resisted by this heavenly and all-powerful doctrine. Whether we be rude or eloquent-whether we be learned or unlearned, this rock must be defended—this dectrine must be published in animated strains.-It is "the magna charta ecclesiæ stantis vel cadentis." Luther's preface to the Galatians.

ARTICLE V.

OF THE MINISTRY.

To obtain such a faith, God hath instituted the ministry, and given us the gospel and the sacraments, through which, as means, he gives the Holy spirit, who works faith, where and when he will, in those that attentively hear the gospel, which teaches that we have a merciful God, through Christ's merits, and not through any merit of our own.

ARTICLE VI.

OF RENEWED OBEDIENCE.

We also teach, that such a faith brings forth good fruit and good works, and that we must do such good works, as God hath commanded, yet not to trust in them, as if we could thereby merit grace with God .-For we obtain forgiveness of sin and righteousness, through faith in Christ, as Christ himself saith, Luc 17: When ye shall have done all those things, which are commanded you, ye shall say, we are unprofitable servants. Thus the Fathers also teach; for Ambrosius saith: It is so determined by God, that he who believes in Christ shall be saved and obtain forgiveness of sins, not through works, but only through faith, without any merits of his own.

ARTICLE VII.

OF THE CHURCH.

We teach, that there must always be a holy christian church, which is a congregation of the faithful, in which the gospel is purely preached, and the holy sacraments administered agreeably to Christ ordinance.

And this is sufficient to a true unity of the christian churches, that the gospel be preached and the sacraments administered agreeably to the word of God. It is therefore not necessary to the unity of the christian churches, that ceremonies instituted by men, should be alike at all places, as Paul saith, Eph. iv. 4, 5. There is one body and one spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

ARTICLE VIII.

Of the members, which compose the Church, and of the unworthiness of Ministers not hindering the effect of the Sacraments.

Although the christian church be a congregation of the faithful and holy; yet, whereas there are many false christians and hypocrites in the world, and there will always be open sinners among the pious, nevertheless the sacraments are effectual, although the preachers, by whom they are administered, be not pious, as our saviour himself saith, Math. xxiii. 2; "The scribes and Pharisees sit in Moses' seat; whatsoever they bid you observe, that observe and do."

ARTICLE IX.

OF BAPTISM.

We teach that baptism is necessary, and that grace is thereby offered, and that children are to be baptised, who are by such baptism dedicated to God and made pleasing to him.

We therefore cannot agree with those, who reject infant baptism.

Baptism is not mere water, but it is that water, which the ordinance of God enjoins, and which is connected with God's word. Lutheran catechism.

Again, baptism is an holy sacrament and a divine token, that God the Father, together with the son and the Holy Ghost, certifies, that he will be a merciful God to the baptised person, and pardon all his sins out of pure mercy, for Christ's sake, and receive him as his child, and an heir of heavenly blessings.

Ibidem.

Again, baptism assures us of God's grace, of forgiveness of sins, of adoption into the family of God, and of the inheritance of eternal life, under the condition, that we renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, and strive to believe and serve God as long as we live. *Ibidem*.

NOTES.

- 1. In baptism we enter into a covenant with God. He promises to be our Father for Christ's sake, and to grant us his Holy Spirit, in order to guide us into the ways of truth and holiness; and we promise to become his dutiful children. As long as we fulfil our part of the contract or covenant, we may be assured that God's promises will stand firm.
- 2 Baptism is considered by the Lutheran Church, as the washing of regeneration; thus Paul calls it, Tit. 3, 5. We therefore find that in the primitive church, baptism and regeneration were used as synonimous terms. The Jews, when they baptised heathens, who became proselytes to them, considered them, when baptised, as regenerated, that is, although they were born of heathens, yet after baptism, they were considered, as if they had been born of Jewish parents; this was the received opinion of the word regeneration among the Jews. Thus in chris-

tian baptism, although we are by nature born in sin and of sinful parents, yet in baptism God condescends in mercy, for Christ's sake, to adopt us as his children, and to take us under his particular care.—Mich. comp. theol.

- 3 Original sin is forgiven in baptism, not as though it were no more, but that it is not imputed to us. Augustine and Luther—Apology of Confession.
- 4. In the German Heildelberg catechism we find the following words: Christ hath instituted baptism, and hath thereby promised, that I am as surely washed with his blood and spirit from the impurity of my soul, that is, from all my sins, as I am outwardly washed with water, which usually takes away the impurity of my body.
- 5. It is not the want of baptism, but the despising of baptism, which condemns.
- 6. Concerning sponsors, commonly called godfathers and godmothers, the church decrees nothing. It is entirely at the option of the parents to stand for their children themselves, or to have sponsors.
- 7. The Lutherans-baptise by pouring or sprinkling of water, but yet do not reject immersion; they consider one way as good as the other.

- 8. They hold infant baptism, because,
- a. Children were not excluded from the church of God in the old testament. They were circumcised, when they are eight days old. And can we imagine; that the blessed Jesus came to straiten or contract the privileges of the new testament, and put christians into a worse state, than the Jews were under the old?
 - b. Christ hath declared, Math. x. 14, of such is the kingdom of God, i. e. such shall be admitted into my kingdom.
 - c. Because it is said, Acts ii. 38, the promise is unto you and to your children.
 - d. When the Jews baptised their proselytes, they at the same time baptised the children of such proselytes; this was a known and established custom .-When therefore our Saviour commanded his apostles to go into the world, and make all nations his disciples, baptizing them in the name of the Father, Son and Holy Ghost, the apostles could not understand him other wise, but that he wished them also to baptise children, as that was a customary thing. Indeed, had our Saviour wished to exclude the children from haptism, it would have been necessary to give the apostles an express prohibition, and to say unto them, go ye and haptise, but not as is customary among the Jews, who also baptise the children of their proselytes, no, I will have none but adults accepted into my church.

- e. Because the apostles baptised whole families, Acts, xvi. 33.—and finally
- f. Because parents have a right to make contracts for their children, to their advantage, as long as such children have not attained the proper use of their reason.

ARTICLE X.

OF THE HOLY SUPPER.

Of the Supper of the Lord we teach that the true-body and blood of Jesus Christ is verily present, under the external signs of bread and wine, in the supper, and there communicated and received.

It is the true body and blood of our Lord Jesus Christ, under the external signs of bread and wine, given unto christians to eat and drink, as it was instituted by Christ himself. Lutheran catechism. The supper of Christ is an holy sacrament and divine token, wherein Christ truly offers unto us, under bread and wine, his body and blood, and assures us thereby, that we have forgiveness of sins and eternal life. *Ibidem*.

NOTES.

- 1. To understand the above expressions, it is necessary to consider, that Zwingle, the reformer in Switzerland, (who had agreed with Luther in every essential point, but this,) taught that the Lord's supper was only a commemoration of the death of Christ, and that nothing was either offered or received in the sacrament: with this Luther would not agree. He insisted that, agreeably to the nature of a sacrament, something must be offered and received. Hence arose that expression—true body. He wished to say that there really was a partaking of the body and blood of Christ in the supper.
- 2. The Lutherans therefore hold, that the bread remains bread, and the wine remains wine; but as sure as the penitent communicant receives the bread and wine, so surely does he receive the body and blood of the Lord Jesus—or in other words, the benefits of redemption; that there is therefore an union or communion between the external signs, and the body and blood of Christ. 1 Cor. 10. However they do not attempt an explanation of the manner of this

union. Let it be called, say they, a sacramental union, because there is nothing in the nature of things, that can illustrate it, or that is like it. Dr. Kunze's history of the Lutheran church.

- 3. Calvin, saith a writer in the Cyclopedia, (art. Church) substituted, instead of the system adopted by Zwingle with regard to the eucharist, another, which appeared more conformable to the doctrine of the Lutheran church, and which, in reality, differed very little from it; for he acknowledged a real, tho spiritual presence of Christ in this Sacrament.—His words, taken from his institutes, are, "I hold myself without contradiction to the promise of Christ. He commands me to take, to eat and to drink his body and his blood, under the signs of bread and wine, in the supper; and I, for my part, doubt not, but that he really gives that which he hath promised, and that I receive it out of his hands."
 - 4. In the confession of the reformed church, in the Spanish Netherlands, as also of the reformed French church, we find the following words: we confess that Jesus Christ nourishes us in the holy supper, with his true body and blood, and that he really and verily communicates to us, what he therein represents. Risler's extracts.
 - 5. Sacrifices constituted a part of public worship; they prefigured Christ's atoning death. The christians ought not to be without this essential part of

worship. But their sacrificing consists in partaking of the Lord's body and blood, pursuant to the express institution of Christ. The fathers of the first centuries are unanimous in calling the Lord's supper—the christian sacrifice. Neglecting this, is giving up our interest in Christ's atoning death. Kunze's history.

6 In the celebration of the Lord's supper, it is left to the congregation, whether to use bread or sacramental cakes.

The sacraments are means of grace, and therefore to be administered, not only to the pious and converted, but also to those who are desirous of their salvation, and willing publicly to confess their Saviour. It was not instituted for angels or the saints in heaven, but for the poor, the hungring and thirsting, and for those who desire the cure of their diseased souls. To say I dare not go to the Lord's supper, until I am really converted, is the same as if a sick person should say, I will take no medicine before I am cured.*

The passage, 1 Cor. xi. 29, hath been often used to deter poor and contrite souls from the communion, where it is said: he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not

Judas was certainly in an unconverted state, and yet the Saviour suffered him to be at the table. He offered him his grace, and had he made good use of it, he might yet have been saved.

that the word damnation, certainly means in this passage, judgment or temporal chastisement, as the context plainly proves. And the word unworthily is not the noun anaxios, but the adverb anaxiws, and does not refer to the state or situation of the person who receives the communion, but to the manner in which he receives it. The apostle wishes to say, "He who eats and drinks in a disrespectful and unbecoming manner, will certainly bring down upon himself the chastisements of the Lord"—If the receiving of the Lord's supper will even not be an effectual means to save him, God cannot save him, unless it is by and through severe chastisements.—Mich. Com. Theol. Dogm.

Before I conclude this article, I will take the liberty of translating a few passages from a work lately published in Germany, (1814,) entitled, "Practical remarks concerning the conduct of evangelical ministers. This work contains the opinions of a conference of preachers assembled at Herrnhut, and composed of members of the different societies of United brethren, Reformed and Lutherans. Under the article of the Lord's supper, they say:

"An evangelical preacher must often explain to his hearers the design and importance of the Holy Supper, and tell them what belongs to a worthy reception of the same; but he has no right to reject a

person from receiving the communion, because he supposes him to be yet in an unregenerated state. Such, however, as are openly living in sin, and would dishonor the table of the Lord, he may keep back until they come to the knowledge of their sinful state and promise to reform their lives.—It is his great consolation, that he dare tender an universal offer of grace, without hesitation, to all souls to whom he gives the Sacrament, and we know not how often the Saviour makes use of this occasion, to touch their hearts, and lead them to true repentance.

4: It is an erroneous opinion, that every unconverted person receives the holy Sacrament to his damnation. The passage recorded 1 Cor. xi. 29, certainly does not warrant this assertion; for Paul expressly says in the 32d verse, 'when we are judged (punished, chastised or damned) we are chastened of the Lord, that we should not be condemned with the world.' We therefore, draw upon ourselves temporal chastisements, if we do not receive this Sacrament with becoming reverence and respect. It must also be considered, that the apostle does not say, he who eats as an unworthy person, but he who eats in an unworthy, unbecoming, disrespectful manner-So, that he is not speaking at all of the worthiness of the communicant, but of the respect and reverence wherewith the Sacrament is to be celebrated. If therefore, a person comes to the table of the Lord with true reverence and humility, we need not fear that he receives it unworthily; and experience teaches, that most persons are powerfully moved on that occasion, and we have no doubt of its being the means, of bringing many to repentance and to Christ."

ARTICLE XI.

OF CONFESSION AND ABSOLUTION.

We teach, that private confession may be retained in the church; although it is not necessary in our confession to mention all our sins and transgressions, because it is not possible, Ps. xix. 12: Who can understand his errors?

In the 25th article, we find the following words: It is not necessary to force the people to mention their particular sins. Thus did Chrisostom teach: I do not say, that you shall publicly accuse yourself, but obey the words of the prophet, who says, Reveal thyself and commit thy ways to the Lord. Therefore, confess to God, the true Judge, not name

ing your sins with your tongue but in your conscience. Confession before or to a priest, is not commanded in scripture—it was only ordained by the church.

NOTES.

It was a custom before the reformation, to make confession of sins, in private, to a priest, and to obtain absolution from him. Luther and his colleagues contended, that this custom was not commanded in holy scripture, and that it was only an ordinance of the church, which might be of use, when properly conducted. However, they did not believe, that the absolution by the priest would be of any use, unless the person confessing, was in a truly penitent state; and then, it could not be considered, that the priest could absolve: all that he could do, was to declare to the penitent, the promises of God, concerning the forgiveness of sins, and to pronounce the threatnings of the law of God, to the impenitent, as long as they continued in sin.

At present, this custom is regulated thus, in the Lutheran churches: A day or two before the holy sacrament of the Lord's Supper is to be administered in a congregation, the persons desirous of becoming communicants, go to the house of the minister, or to any other appointed place, to give in their names, so that he may have an opportunity to speak to them?

concerning their spiritual state; and that they also may have an opportunity to disclose their state to him, and ask his advice. The day previous to the administration of the Lord's Supper, all, who wish to become communicants, attend at the church for divine worship. After singing an hymn and praying, a suitable discourse is delivered—the object of which, is to assist the hearers, in an examination of themselves. in order to bring them to a sense of their sinfulness and depravity, and to induce them to humble themselves before the throne of God, to seek forgiveness of sins in the blood of the Redeemer, and to make the solemn resolution to amend their lives. After this discourse, some questions are put to the audience, which are answered in the affirmative. The congregation then kneels-one of them repeats a confession of sins with an audible voice—the minister adds a few ejaculations; and, after all have stood up, he pronounces pardon and absolution to all the truly penitent; but, at the same time, he says to the impenitent, that they cannot hope for the pardon of their sins, until they sincerely turn from their wicked ways to the Lord.

This is all the Lutheran church holds concerning confession and absolution, as may be more fully seen in their liturgy.

The formule of absolution in the Roman church, (says the Cyclopedia, art. Absolution) is absolute—

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in the Greek church, it is deprecatory—and in the Protestant churches it is declarative.

ARTICLE XII.

OF REPENTANCE.

We teach, that those who have sinned after baptism, may again obtain forgiveness of sin, at any time, if they repent, and that absolution shall not be denied them by the church. And true repentance is to have real sorrow and terror on account of sin, and at the same time, a trust or faith in the gospel, that the sins be forgiven and grace is obtained thro' Christ, which faith again comforts and quiets the heart; but afterwards true amendment of life must follow, so that we forsake sin;—for this must be the fruit of repentance, as John saith, Matt. iii. Bring forth fruits meet for repentance.

Hence, we do not agree with those, who teach, that they who were once pious, canpot fall again.

NOTES.

- 1. We say, that repentance hath two parts: contrition and faith. However, if any person is desirous of adding a third part, viz. the fruits of repentance, which are good works, we will not dispute with him. Spol. of Confes.
- 2. It is certainly a false repentance, if we do not strive to render satisfaction, to the utmost of our power, to those whom we have wronged; for, if he who hath stolen or cheated, and hath other mens' goods in his possession, doth not return them, his sorrow and contrition, is certainly not of a proper nature. He remains a thief or defrauder in the eyes of God and man, as long as he is not willing to make satisfaction. Therefore, restitution is to be considered a fruit of repentance. Apol. of Conf.
- 3. Repentance, saith Luther, consists in a knowledge of one's errors and misery, and an amendment
 of life: It may be defined "An entire and zealous
 change of the mind and of the heart"—it teaches us
 to know our sins, and to become new beings—it purifies and cleanses us daily from sins. And this repentance continues until death. There are some indeed who say, (and I have discoursed with such) that
 all those, who have once repented and obtained faith,
 cannot fall. If they even sinned afterwards, yet they
 would still remain in a state of grace, and their sins

would not injure them. Do what you please, say they, if you believe, your sins are all done away—faith destroys sin—once a saint, always a saint.—And, they add, if a person sin, after having repented and obtained faith and the spirit, it is a proof that he never really repented, that he never had faith nor the spirit. This is certainly a false and dangerous doctrine, a doctrine which the bible does not teach.

- 4. To be convinced of sin, is, to have sorrow and contrition, and to tremble on account of God's wrath and judgment; after which true amendment of life must follow, so that we forsake and give up every sin, and strive to live agreeably to the will of God. Luther.
- 5. We must also take care not to delay our repentance or conversion, by thinking that we have time enough, and that death is not so near. We hold that a death-bed repentance is a very dangerous thing. He, who wishes to repent, should strive to do it immediately; otherwise there is danger that all he may do, will be vain and useless. See Tishler's extrasts from Luther's works.

ARTICLE XIII.

OF THE USE OF THE SACRAMENTS.

The Sacraments were instituted, not only as signs, whereby christians may outwardly be known; but also as signs and testimonies of the divine will towards us, thereby to awaken and to strengthen our faith; therefore they require faith, and are only used rightly, when they are received in faith, and when our faith is strengthened thereby.

There are but two Sacraments, ordained by Christ, viz. Baptism, and the Lord's Supper. Lutheran Catechism.

NOTES.

- 1. The Sacraments are to be considered as holy, mysterious ceremonies, commanded by Christ, in which God's grace and blessings are offered, and communicated unto us. *Michaelis Comp. Theol.*
- 2. They are outward and visible signs of inward and spiritual grace given unto us, ordained by Christ

himself, as means, whereby we receive the same, and as pledges to assure us thereof.

3. The Sacraments are designed to preserve and perpetuate the religion of Christ to all future generations; and are necessary to salvation, for those that can have them.

Not that our blessed Lord will condemn all heathens or others, who have never heard of his name, for not partaking of the Sacraments, which never came to their knowledge, or that he will condemn innocent children, who die unbaptised; but that all, to whom the knowledge of these institutions is come, and who have it in their power to partake of them, are indispensably obliged to do so.

ARTICLE XIV.

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OF CHURCH - GOVERNMENT

We hold, that no person should teach publicly, or preach in the church, or administer the sacraments, without a regular call.

NOTES.

- 1. The government of the Lutheran church is va. rious: Where the rulers are of the same christian confession, the church follows their direction in external matters, and for the ordination of ministers, these rulers establish councils, called Consistories. but where this is not the case, or where the government is of a republican form, the ministers together form a body for the purpose of governing the church, and examining and ordaining ministers—as in Hamburg, Frankfort and America. The ministers, however, are every where under the inspection of an ecclesiastical overseer, called Bishop, in Denmark and Sweden ;-Superintendants, Inspectors or Seniors, in Germany-and Senior or Presidents, in Pennsylvania, New-York and Carolina. Their authority, however, does not extend further, than to admonish, to examine applicants, and grant licences ad interim to them, and make reports to the Consistories, Synods or Ministeriums. See Dr. Kunze's Hist. of the Church.
- 2. It may be asked, saith a learned divine, whether the office of Bishops be different from the office of Presbyters, so as to constitute two distinct orders? We answer, that there is no essential difference between them, and that they both belong to the same order; for the scriptures confound Bishops and Presbyters together, Acts xx, 17, compared with verse 28—Tit. i. 5, compared with verse 7, &c. &c. Yet, it can-

not be denied, that in the primitive church, there was always an Inspector, Overseer, President or Head of the ministry, who presided over others, that were, however, in a state of equality with himself.* See articles of Smalkalden and the 3d part of this work, chap. 2.

* He is considered, primus in paribus.

ARTICLE XV

OF CHURCH ORDINANCES.

Of church ordinances and regulations, we teach, that those may be attended to, which may be observed without sinning, and which may be conducive to peace and good order in the church; yet we give this instruction, that the consciences of men should not be molested or burthened therewith, as though they were necessary to salvation. And we believe, that all statutes and traditions, made by men, for the mere purpose of reconciling God, and meriting grace, are contrary to the gospel, and the doctrine of faith in Christ. Therefore we

hold, that monastic vows and other traditions of the difference of meats, of days, &c. &c. whereby some conceive to merit grace, and render satisfaction for sin, are of no avail, and contrary to the gospel.

NOTES.

A leading principle of the Lutheran church, saye Mosheim in his Church history, is, "That Christ has left on record no express injunction with respect to the external regulation and form, that is to be observed in the church; and consequently, that every society has a right to establish such a form, as seemeth conducive to the interest, and adapted to the peculiar state, circumstances and exigences of the community; provided, that such regulation be in no respect prejudicial to truth, or favorable to the revival of superstition; and further, that no political government hath a right to compel any society or set of men, to believe or hold to any established tenets or forms of discipline, because man is amenable only to God for his religious principles."

ARTICLE XVI.

OF POLITICAL GOVERNMENT.

Of polity and wordly government, we teach, that the higher powers in the world, and regulations and laws conducive to good order, are to be considered as created and instituted by God. And that christians may hold either legislative, judicial or executive offices, without sinning—that they may pronounce sentence according to imperial or other rights—that they may punish transgressors with the sword;—they may also be engaged in just wars—they may buy and sell—they may take oaths when required to do so by magistrates—they may hold property—they may marry, &c.

We, therefore, do not agree with those who teach that such things are contrary to christianity; neither do we agree with those, who say, that it belongs to christian perfection, to forsake house and property, wife and children. For, we conceive, that this is true perfection, to have a true fear of God, and a true faith in

God. The gospel doth not teach an outward temporal, but an inward eternal righteousness of the heart, and does not abolish wordly governments, polity or matrimony; but desires that we should esteem them as true and real ordinances, and that each should show christian charity and good works, in his particular state of life. Christians are therefore bound to be subject to the higher powers, and to be obedient to their laws, in all things, which can be done without sinning. But if the laws of government cannot be obeyed without sinning, then we must hearken more to God than man. Acts iv. 19.

ARTICLE XVII.

OF CHRIST'S COMING TO JUDGMENT,

It is also taught among us, that our Lord Jesus Christ will come to judge, at the latter day—that he will raise up the dead, and give to all the faithful and elect eternal life an joy; but that he will condemn wicked men and devils to hell, and eternal punishments.

NOTES.

- 1. The soul of man, after death, doth not sleep, but continues to live, and enters either into paradise, or into a place of pain and torments. On the day of resurrection, our bodies will be reanimated, by the power of Almighty God, and reunited to our souls. And then we shall have to appear before the judgment-seat of Christ, to give an account of our stewardship, and be introduced either into eternal life, or e-ternal misery.
- 2. There will be different degrees of rewards among the righteous, as well as different degrees of punishments among the wicked; for God will give to every one according to his works.
- 3. We also believe that all men will be judged by the law of God, and the measure of knowledge, which they enjoyed. Such as had no other law but the law of nature, shall be judged by the natural law; and they, to whom a divine revelation was given, shall be judged according to the law of revelation. Rom. ii, 9, 10, 14, 15. James ii, 12.
- 3. It cannot be asserted, saith Osterwald, that souls after death, do immediately enter into the full enjoyment of perfect and absolute felicity in heaven; or that they immediately endure the same torments, which Christ by his last sentence will inflict upon the wicked; for the scriptures assign both remuneration

and punishment, to the last judgment of Christ. Matth. xiii. 41, &c.—Matth. xxv. 46.

Besides, man cannot be perfect, as long as his body, which is an essential part of him, is under the power of death. Yet, we do assert, that the souls of the godly are now in a state of felicity, and that they are in possession of tranquillity and joy, in the presence of the Lord; and on the other hand, that the wicked are miserable immediately after death.

4. The rev. Schmucker, on the Revelation, page 56, has the following observations:—The place into which the departed spirits come, immediately after death, is called Hades. It is the Sheol of the Hebrews, the place of shades, of dawning light, of longing and silent solicitude, the place of the general congregation of the dead, the court-yard of eternal justice, where Christ appeared in the assembly of departed spirits. In this Hades, is the Tartarus of the wicked, and the Elysium of the good. See Dr. Young's works.

ARTICLE XVIII.

OF FREE WILL.

We teach, that man hath in some respects a free will, to live outwardly honest, and to choose among those things, which reason comprehends; but without grace and the help and operations of the Holy Spirit, he hath not the power to become pleasing to God, nor to fear God, nor to believe, nor to put the inherited bad desires out of his heart; for this can only be done through the Holy Ghost, who is given by means of God's word; for Paul saith 1 Cor. ii. 14, The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, &c.

And that it may be known, that no new doctrine is taught in this particular, we quote the plain words of Augustine, concerning free will: We confess and hold, saith he, that there is in all men, a free will, for they certainly all have natural inherited understanding and reason, not however, that they

are enabled to treat with God, or truly to love or fear him, but only in outward works of this life, have they liberty and power to choose good or bad. ———

In the Lutheran catechism, we find the following in the explanation of the third article of the creed:—I believe, that I cannot, merely by my own reason or other natural powers, believe or come to Jesus Christ my Lord; but that the Holy Spirit hath called me by the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith, in like manner, as he calls, gathers, enlightens and sanctifies, the whole christian church on earth, &c.

NOTES.

From other writings of Luther and his followers, as well modern as ancient, we find the following to be the accepted opinion.

1. Man is a free moral agent; he is not a mere machine, else he could not be accountable for his actions.

- 2. His understanding however is become darkened, and his will depraved; and, by his own powers, he never would have been able even to find out the way to salvation, much less to save himself.
- 3. God however pitied him, and sent his Son into the world to save him, to enlighten him by his gospel, and to prescribe proper means for his salvation; at the same time, he offers to him the assistance of his Holy Spirit, and this Spirit is continually striving with him.
- 4. Now man, as a moral agent can make use of these means, if he pleases, or he may reject them-he may attend to the operations of the Holy Spirit, or he may resist them; if he reject and resist them, he cannot be saved, but it will be his own fault; but if he makes use of them to the best of his abilities, and attends to the workings of the Holy Spirit on his heart, he will first be brought to the knowledge of his sinful and depraved state—he will, secondly, be led to the Saviour he will, thirdly, obtain new dispositions and strength to walk the ways of God, with zeal, steadiness and delight-and, fourthly, if he continues faithful to the end, he will be saved. Whosoever hath, saith our Saviour, Math. xiii, 12, to him shall be given, and he shall have in abundance, &c. i. e. he that makes good use of his powers and faculties, and of the means of grace, which God hath given him, shall obtain more grace; but he, that doth not make good use of them,

cannot expect that God should do more for him; for if he be not faithful in smaller things, how can he expect that God will entrust him with greater blessings.

The following sentiments of a devout and pious divine, may throw some light on the subject : " The great plea, that men do generally make, for the wickedness or carelessness of their lives, is this: that it really is not in their power to live up to such a state of holiness and virtue, as the law of God obligeth them to do. Conversion is the work of God, and cannot be wrought by a man's self, and therefore till God shall please to come upon them with an irresis. tible power of his holy Spirit, they must be contented to live as they do, nay, they must unavoidably live so." Now, it is readily granted, that without God's grace, no man can do any thing, and we grant likewise, that it is very probable their circumstances may be such, that it is not morally possible, on a sudden, to live as they ought to do; for their bad principles are really more powerful than their good ones; but yet, in the mean time we must tell them, that they are not mere stocks and stones. much reason soever they have to complain of the infirmity and degeneracy of their natures, yet some things they can do toward the bettering of them; for instance, though they cannot, on a sudden, conquer the inward bent and inclination of their minds, so as to hate all sin, and to delight in virtue; yet they

must confess, that they have a power over their outward actions—they can as well direct their feet towards the church, as to the house of gaming, or drinking, or lewdness-their eyes will serve them as well to look upon a bible, or a serious discourse about religion, as to read a scurrilous and prophane book-it is as much in their power to yield their ears to the reasonable advice of their sober friends, as to the mad harangues of the dissolute company they keep .-These things they certainly can do if they will, and they can do even more than this-they may give themselves time to consider and think of what they read, or what is said to them, or what their own experience or observation of things will suggest to their minds-and they can further add to their consideration, their prayers to Almighty God to direct them, to assist them, and to strengthen them. And though it is certain, that all this, without God's special grace, will not be effectual for their conversion, yet, if they will but do as much as this comes to, we can assure them, that in time they shall have this special graces which they now want. In the same proportion, that they use and employ those gifts and powers, which they at present have, God will increase and enlargethem; for to him that hath, to him shall be given. &c .- Duty of Man, p. 20.

ALTICLE XIX.

OF THE CAUSE OF SIN.

Of the cause of sin, we teach, that although Almighty God hath created and doth preserve all nature, yet we believe, that the perverse will, produces sin in all the wicked and despisers of God; it being also the devil's will, to turn them from God, to that which is bad, as soon as God takes off his hands from them.

ARTICLE - XX.

OF FAITH AND GOOD WORKS.

We have been falsely charged, with forbidding good works; for our writings on the ten commandments and our other books prove, that we have given good and useful instruction and exhortation, as to really good works, which in former times, were seldom taught, as they were only preaching up childish unnecessary works, as rosaries, worship of saints, pilgrimages, fastings, festivals, &c.

And whereas the doctrine of faith has not for a long time been truly taught, but all were preaching up the doctrine of works, we therefore give the following instruction: That our works cannot reconcile us to God, and obtain grace; but this is obtained only thro' faith, if we believe that for Christ's sake, our sins are forgiven, who is the only Mediator to reconcile the Father. He, therefore, who thinks to do this through works, despises Christ and seeketh his own way to God, contrary to the gospel. This doctrine of faith, is clearly taught in the epistles of Paul, and particularly in the epistle to the Ephesians, 2d chap. where we read, "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God."-

And although this doctrine may be despised by inconsiderate men, yet it is certain, that it is very consoling and salutary to the humble and terrified conscience; for conscience cannot come to rest and peace through works, but only through faith, if we can assuredly conclude, that we have a merciful God for Christ's sake, as Paul saith, Rom. v. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

We also give instruction, that we do not speak of such a faith, as even the devils and the ungodly have, who likewise believe the history of Christ's suffering and resurrection from the dead; but we speak of that faith, which lays hold of the promises of God, and works by love and good works. ———

We therefore teach, that good works shall and must be done, not for the purpose of trusting in them, or of meriting grace by them, but for God's sake and to the praise of God.—And it is faith which enables the heart to do works really good.——

Wherefore, the doctrine of faith is not to be inveighed against, as if it forbid good works; it is much more to be esteemed, as it teaches to do good works, and offers assistance, so that we may be able to do good works; for without faith and without Christ, human nature and strength is much too weak to perform them. John xv.

NOTES.

- 1. With true faith, there is always connected obedience to the will of God; for faith, saith James ii. 17, if it hath not good works is dead, being alone. And Paul, in his epistle to the Hebrews, v. 9, saith: Christ being made perfect, became the author of eternal salvation unto all them that obey him. Lutheran Catechism.
- 2. Michaelis, in his Comp. Theol. has this observation: Good works are necessary to the obtaining of eternal salvation, not so as to merit or purchase it, but as a part of the order or way to salvation.——Eternal life was purchased by Christ's active and passive obedience; but the degrees of happiness, which we are to enjoy, and the rewards which we are to expect, depend much on our works. Mat. vi. 19, 20, Luke xix. 12—24.
- S. We must not teach of faith alone, saith Luther, or else carnally minded and ungodly men will think, that works are not necessary. We must teach both the doctrine of faith and of works; for this is also

true, that God judges according to our works, as St. Peter says: Just as you live, so will your state be, and accordingly will God judge you.——And we may be assured, that there is no true faith, where there are no good works, for the works are the fruit of the tree, by which we may see, where faith or unbelief is. God will not ask you in judgment, whether you are called a christian, and are baptized, but he will ask, are you a christian? then show me, where are the fruits with which you can prove your faith.——Therefore, it is necessary to have both faith and obedience towards God.—Tishler's Extracts from the latter works of Luther.

- 4. Where there is no terror on account of the wrath of God, but pleasure in sinful practices, there can be no faith; for faith is to console and enliven the terrified hearts. *Ibidem*.
- 5. Our Lord Jesus Christ, hath commanded us to teach repentance and forgiveness of sins in his name. The preaching of repentance reproves and convinces us of sin, and to him who is terrified on account of his sins, the gospel preaches forgiveness for Christ's sake, through grace, without any merits of his own. Such forgiveness is only obtained by faith, i. e. if we believe the promise of God, which promise is, that he will most assuredly be merciful to every penitent sinner, for Christ's sake. Ibidem.

ARTICLE XXI.

OF THE ADORATION OF SAINTS.

Of the adoration of saints, we teach, that we should remember them, so as to strengthen our faith, by observing how God's grace was imparted to them, and how they were saved by faith. Also, to take an example by their good works, every one according to his ealling. - But by scripture it cannot be proved, that we should call on them, or seek help from them; for there is one only Conciliator and Mediator, appointed between God and man, Jesus Christ; 1 Tim, ii. 5, who is the only Saviour, the only High Priest, the only Propitiation and Advocate before God. Rom. viii. 3 and 25. And he alone hath promised to hear our prayers. Heb. xi. 11. This is certainly the highest worship, according to scripture, that we seek and call on the same. Jesus Christ, in all our needs and concerns. 1 John, ii. 1: If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous.

APPENDIX.

CONTAINING

THE DOCTRINE OF THE OPERATIONS OF THE

HOLY GHOST,

AND OF

PREDESTINATION ...

OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory with the Father and the Son.

He worketh on the hearts of men by the means of grace and other providential events, and calls, enlightens and sanctifies them that do not resist. Lutheran Catechism.

NOTES.

The Holy Chost may be resisted, and alas! his operations are too often resisted. He was striving in vain with man before the deluge.—Our Saviour complained of the people of Jerusalem, that they would not. Math. xxiii. 37.—Stephen said to the Jews, Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye. Acts vii. 51.—And we are called upon not to harden our hearts—Heb. iii. and not to grieve the Holy Spirit of God. Eph. iv. 30.

OF PREDESTINATION.

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In the Augsburg confession, we find nothing of Predestination; because at the time of its composition, there was no dispute about this doctrine. Godshale, it is said, was the first, who held and taught an absolute decree, about the year of Christ 847; he maintained that God, from all eternity, had pre-ordained some to everlasting life, and others to everlasting punishments: to such whom he pre-ordained to life, he gave his Holy Spirit and

sanctified them; but with such, whom he had pre-ordained to misery, he would have nothing to do, because he had determined they should be vessels of wrath; however, this doctrine was condemned, by several ecclesiastical councils, held in the ninth century. From that time until the time of reformation, very little was said or written about it; therefore Luther and his cotemporaries made no mention of it in their confession of faith. As soon as Calvin, however, revived his doctrine of an absolute predestination, the Lutherans came forward to oppose it.-Calvin's docurine was, according to his own words, (3d book, ch. xxiv.) "Such as God has created to misery of life and perdition of death, that they should be the organs of his wrath and instances of severity, in order that they may come to their destination, he either deprives of the means to hear his word, or renders them, by the preaching of it, more stupid and blind." Some of his followers went even so far as to say, that children were among the reprobated, and were suffering in hell to promote the glory of God!! With this doctrine the Lutherans never could agree; for they had expressly declared, in their confession, delivered to the diet at Augsburg, that Christ had offered up himself, as a sacrifice for the sins of the whole world.

The Lutherans, however, do believe a conditional predestination—a predestination of characters, but not of persons; they say : That God, from eternity, determined to bestow salvation on those, of whom he foresaw, that they would persevere in their faith in Christ Jesus, unto the end; and to inflict punishments on those, who should continue in their unbelief and disobedience, and resist his divine operations unto the end. So that election was conditional, and reprobation in like manner, the result of foreseen infidelity and persevering wickedness, and therefore, had no influence whatever, on the salvation or damnation of sinners, and was not to be attributed to any pre-ordination or decree of God. Some, however, do not even go so far; they say, that these doctrines only perplex the minds of the unlearned—that it is enough for us to know, that every person can

be saved, if he makes good use of the means of grace, attends to the operations of the Holy Spirit, and lays hold of the merits of Christ by faith.*

NOTES.

1. The passages of scripture quoted in favor of an absolute decree, recorded in the epistle of Paul to the Romans and Ephesians, are considered by the Lutherans as only relating to temporal and spiritual blessings, to external privileges and advantages in the Church of God, in this world. Thus, were the Jews called a chosen people, because God made choice of them to be more immediately attached to his worship and service-He delivered them from the state of bondage and idolatry in Egypt; and therefore, they are said to be delivered, saved, bought, purchased and redeemed-He invited them to partake of the honor and happiness of his people, and therefore they are called his chosen; but all these privileges and honors, do not import an absolute final state of happiness. Although the Jews were considered the chosen, the elect of God, they were not all saved-thousands of them were cut off in their unbelief and disobedi-

^{*} The question of dispute between the Lutherans and Calvinists is: "An electio facta sit ex absolute decrete, sine fullo respectu ad ordinem salutis—vel an electio facta sit ex conditionali decrete cum respectu ad ordinem salutis"—The Calvinists maintain the former, the Lutherans the latter opinion;

ence—their election, therefore, had no particular absolute reference to their eternal salvation.

Thus it is with the Christians. They have obtained many great outward privileges and benefits, of which the heathen world is yet deprived, and therefore they are called the chosen, the elect of God; but this is not an election by an absolute decree, and purpose of God to eternal life: for thousands of those, who enjoy these privileges, ruin themselves by unbelief and disobedience.

2. The Rev. W. Paley has the following observations on this subject, in a sermon, preached on ii. Peter, iii. 15, 16: " In opposition to the Jews, who were so much offended by the preaching of the gospel to the Gentiles, St. Paul maintains with great industry that it was God Almighty's intention, from the first, to substitute, at a fit season, into the place of the rejected Israelites, a society of men taken indifferently out of all nations under heaven, and admitted to be the people of God, upon easier and more comprehensive terms—this is expressed in the epistle to the Ephesians, chap. i, 9, 10, as follows: 'having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ.' The scheme of collecting such a society, was, what God foreknew before the foundation of the world-

what he did predestinate-was the eternal purpose which he purposed in Christ Jesus; and by consequence, this society in their collective capacity, were the objects of this foreknowledge, predestination and purpose; that is, in the language of the apostles, they were they whom he did foreknow; * they whom he did predestinate—they were chosen in Christ before the foundation of the world; † they were elect according to the foreknowledge of God the Father. † This doctrine hath nothing in it harsh or obscure-but what have we made of it?-The rejection of the Jews, and the adopting of another community into their place, composed an object of great magnitude in the attention of the inspired writers, who understood and observed it. This event, which engaged so much the thoughts of the apostle is now only read of, and hardly that-the reality and the importance of it are little known or attended to-losing sight therefore, of the proper occasion of these expressions, yet willing after our fashion, to adapt them to ourselves, and finding nothing else in our circumstances that suited with them, we have learnt at length to apply them to the final destiny of individuals, at the day of judgment; and upon this foundation, has been erected a doctrine which lays the ax at once to the root of all religion, that of an absolute appointment to salvation or perdition, independent of ourselves, or any thing we can do: and, what is extraordinary,

^{*} Rom. viii. 29. + Eph. i. 4. + 1 Peter, i. 2.

those very arguments and expressions, which the apostle employed to vindicate the impartial mercies
of God, against the narrow and excluding claims of
jewish prejudice, have been interpreted, to establish
a dispensation, the most arbitrary and partial, that
could be devised."

PART III.

THE DISCIPLINE

OF THE

Svangestical Jutheran CHURCH.

Let all things be done decently and in order.

PAUL 1 Cor. xiv. 40.



THE DISCIPLINE, &c.

CHAP. 1.

OF THE DIRECTION OF THE CHURCH.

The general direction of the Church in Pennsylvania and the adjoining states, is left to a Syncal and Ministerium, which bodies meet once every year. The Synod is composed of ministers, and an equal number of laymen, chosen as deputies, by the vestries of their respective congregations; this body directs the external affairs of the church.—The Ministerium is composed of ministers only, and regulates the internal or spiritual affairs, such as judging in controversies respecting doctrine, and examining, licensing and ordaining ministers, &c. Its session be-

gins immediately after the adjournment of the Synod. Both these bodies are, in some degree, under the inspection of a Senior and President. The Senior is considered as a Father, from whom advice and exhortation is willingly received, but has no particular powers. The President presides at the Synod and Ministerium, appoints committees, performs the ordinations, with the assistance of two or more Pastors, signs the licences and ordinations, examines and licences applicants ad interim, and in weighty matters, calls together special meetings. He is elected every year, as soon as the Synod is organized, and can only be re-elected for three successive years.

The Synod is also divided into particular districts, which are authorised to hold district meetings, called special conferences; but it is not considered essentially necessary for them to meet, unless they have business in their district, to decide upon.

In every congregation, the vestry, compoand of the minister (trustees) elders and wardens, has the power of regulating their own affairs and settling their own disputes, and the parties considering themselves aggrieved, may appeal either to a special conference, or to the general annual Synod.

From the foregoing statement, we find, that there are three judicatories:—1. The vestry of the congregation—2. The district or special conference—and 3. The general synod. From the decision of this last body, there is no appeal.

CHAP. II.

OF THE MINISTRY.

The Lutherans make no distinction between Pastors and Bishops. They believe, that every Pastor is to be considered an inspector or bishop of his particular congregation. He is called Pastor, because he feeds:

the flock with spiritual food. He is called Minister, because he serves Christ in the Church. He is called a Presbyter or Elder, because it is his duty to be grave and prudent, and to govern well in the house or family of Christ. He is called an Ambassador, because he is set to declare the will of God to sinners. And he is also called a Steward, because he dispenses the manifold graces of God, and the ordinances instituted by Christ.

"It was the opinion of St. Jerome, that E-piscopi and Presbyteri (Bishops and Elders) are not to be considered different persons or offices, but that all ordained Presbyters are also Bishops and Priests; and he quotes the passage of Paul to Titus, i. 5, where it is written, I left you in Crete, that thou shouldest ordain elders in every city; and in the 7th verse, he calls these elders, Bishops. Even Peter and John call themselves Presbyters or Priests.

But one is chosen (continues Jerome) as Inspector or Superintendant, to avoid dissentions, that preachers might not go about to breed disturbances, by endeavoring to draw churches to themselves. At Alexandria, says he, from the time of Mark the evangelist, to the time of Esdras and Dionisius, the Presbyters always chose one of their number as their head, whom they called Episcopus, just as an army chooses one of their number for their chieftain. In the same manner did the Deacons choose one from among themselves, as a superintendant, whom they called Archdeacon."

It appears, then, that the distinction made between Bishops and Presbyters, is nothing but a human ordinance. Art. of Smalkalden,

NOTES.

1. When a young man offers himself for the ministry, and comes well recommended, he is examined by a committee of Pastors; if he be found to have a sufficient education and theological knowledge, he optains the licence of a Candidate, and is intrusted with the charge of such congregations, as may be inclined to call him. If he be found deficient as to education, but yet truly pious, and capable of giving religious instruction, and produces a call from a con-

gregation, which is desirous of having him for their clergyman, he obtains a licence as Catechet, and is placed in that congregation to instruct the youth, and to preach the Gospel, under the inspection of a neighboring Pastor, whose duty it is to confirm and administer the Sacrament of the Lord's supper for him, as also to give him every necessary theological instruction.

These licentiates or probationers have yearly to write two sermons, and keep a journal of their official duties, which are to be delivered to the Ministerium for inspection. In the course of one or two years, if no complaint as to doctrine or conduct, be lodged against them, they are again examined and may be promoted. The Catechet may become a candidate—and the candidate may be ordained.

2. A few years ago, the Lutheran ministerium of Pennsylvania, introduced a new order of the ministry, called Deacons. Observing that the number of congregations increased to such a degree, that they could not be supplied with regularly educated clergymen,—and that some congregations were willing and desirous of having certain pious and worthy men, who had occasionally exhorted them in their destitute state, established as their clergymen;—but fearing, lest by ordaining such men Pastors, they might lessen the encouragement to a proper study of theology and the languages, they thought it expedient to in-

troduce the order of Deacons. They humbly conceive, that this order was found among the primitive christians; for Paul, in his epistles, speaks of Bishops and Deacons, who were to be ordained by laying on of hands. 1 Tim. iii. and Phil. i. 1.

These deacons are empowered to preach and to perform all ministerial acts, in the congregations committed to their charge; but cannot vote in matters of controversy, respecting doctrine; neither can they be elected to any office of the Synod or Ministerium.

These regulations have been made for the purpose of opening the door for pious and worthy men, who had no opportunity to obtain a liberal education and may nevertheless, be very useful in the church; and at the same time, to give encouragement to a proper study of theology and the languages, for such only can become Pastors, who have had a regular and sufficient education.

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CHAP. III.

OF THE FORMS OF PUBLIC WORSHIP-LITURGY.

LITURGY, denotes all the ceremonies in general, belonging to divine service. The word comes from the Greek, Leitourgia, and means service or public ministry.

All who have written on Liturgies agree, that in the primitive days, divine service was extremely simple, and consisted of a small number of ceremonies and prayers; but by degrees the ceremonies increased, and new prayers were added, so as to make the service more solemn and venerable to the people. At length, things were carried to such a pitch, that regulation became necessary, and it was found proper, to put the service and the manner of performing it, into writing, and this was called Liturgy. See Cyclopedia:

The Lutherans believe, that every synod or general assembly of divines, has a right to

make regulations as to their religious service, provided they be not contrary to the gospel. They hold, however, that the service should be as simple as possible—that the prayers should be but few, and worded in such a manner, that the lowest capacities may be able to understand them—that suitable portions of scripture should be read, at least once a day, during public worship—and that christian hymns of thanksgiving, confession, petition, &c. should be sung as well as psalms.

Public worship is at present regulated and conducted in the following order:—

The beginning is made by a few passages of scripture, or by a short ejaculation, and by singing a hymn.—

Prayers are then read, consisting of confession of sins—praise and thanksgiving petition—and intercession; or the minister may pray extempore.— • A portion of scripture is read, which may be either the gospel and the epistle of the day, or any other portion suited to the occasion, and relating to the subject, on which the sermon is to be preached.—Another hymn is sung.—

Then the sermon is preached, which should not take up more than three quarters of an hour. Before sermon a short prayer may be offered up, but after sermon it is considered necessary to pray.—Another hymn is sung, during which, or before which, the alms are collected. The congregation is dismissed with the benediction. In some congregations a doxology is sung after the benediction.

NOTE.

The particular prayers prescribed for public worship, the form for baptism, the administration of the Lord's supper, marriage &c. may be found in the Liturgy annexed to the Lutheran Hymn-book.



CHAP. IV.

OF CATECHISING AND INSRUCTION OF YOUTH.

The Lutheran Church considers it of great use, that there should be a school in each congregation under the inspection of the vestry, in which not only reading and writing and other necessary sciences, but also the fundamental articles of religion be taught.

It is also considered necessary to catechise the children and young people publicly in the congregation on Sunday, as often as it can be done; and it is believed that the seeds of religion, thus sown into the heart, will always bring forth more or less good fruit.

It is also the duty of the clergyman, every year or two, to invite the young people of the congregation to attend a course of lectures, on the doctrines of faith and morality—this generally takes up about seven weeks.—Those that have obtained a competent knowledge of religion, and seem to be seriously

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engaged about their soul's salvation, are then desired to step forward, and make a public confession of their faith, and to confirm their baptismal vows. Such as accept of the invitation are then publicly examined and confirmed, and as soon as the Lord's Supper is administered, they become communicants.

CHAP. V.

OF CONFIRMATION.

By confirmation we mean a solemn renewal and ratification of our baptismal vow, accompanied by prayer, and the laying on of the hands of the pastor of the congregation.

That it is necessary, in some way or other, to renew and ratify our baptismal vow, and to dedicate ourselves to God, must be evident to every reflecting mind. When we were baptised, our parents or sponsors dedicated us to God—they did it in our names,

and as soon as we come to the years of sense and discretion, we ought to do it ourselves, if we wish to be considered christians; for if we do not renew and ratify this vow and dedication, we show by our conduct, that we are not agreed, and do not consent to the vows and promises, which they made for us -that we will not be bound by that covenant with God-that we do not wish to be followers of Jesus, nor members of the christianchurch. He therefore, who wishes, that his baptismal vow should stand, should, in our humble opinion, voluntarily and publicly come forward and renew, ratify and confirm the same, either before the congregation at large, or before the proper officers of the church.

The promises made by your parents and sponsors, (saith Dr. Abercrombie in his lectures on the episcopal catechism) that you should embrace and perform your part of this covenant, are to be assumed by you inthis holy ordinance of confirmation, when you arrive at an age capable of understanding its nature.

The holy rite of confirmation, it is believed, is derived from the practice of the apostles, and was customary in the primitive church. The following passages show that it was practised by the apostles: Acts viii. 14,—Acts xix. 6—Heb. vi. 2. In this last passage, Paul considers confirmation, or the laying on of hands, as one of the fundamental rites of the church.

The authorities of the Fathers of the church are the following:

Tertullian, who lived about eighty years after St. John, tells us, that after baptism succeeds the laying on of hands, and by prayer calling for the Holy Ghost. De Bapt. ch. 8. St. Cyprian, who lived about sixty years after Tertullian, when speaking of the Samaritan converts and of confirmation, adds: The same thing is practised among us, that they who are baptised, are presented to the governors of the church, that by their prayers and imposition of hands, they may obtain the Holy Ghost, and be perfected with the seal of Christ. Ep. 73.

St. Jerome, speaking of confirmation, says, "If you ask where it is written, we answer, it is written in the acts of the apostles; but if there were no scripture authority for it, yet the consent of all the world in this particular is instead of a command." Dial. advers. Lucif.

The Jews had a ceremony similar to our rite of confirmation; for they brought their children before the congregation, when they were thirteen years old—they were then examined as to the general principles of their religion, solemnly took upon themselves the observation of the law, and were declared sons of the precept. Buxtorf Synag. Jud. ch. 7.

Even among the heathens, the dictates of reason or the light of nature, prescribed a similar institution. Among the Persians and the Athenians, &c. the youth at a certain age, were required to take a solemn oath, to despise all filthy lucre, bodily pleasure and vain glory, and to be emulous of virtue, to honor their parents, to speak the truth, to do good, and to defend and reverence the religion in which they were born.

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From these authorities, our church hath been induced to retain this rite of confirmation. However, we do not consider it a sacrament, because it was not ordained by Christ himself, but we do consider it an useful and edifying custom, from which many can date the beginning of their real conversion to God.

In this, the following named churches agree with us: The Church of the United Brethren—the Episcopal Church—the German and Holland Reformed Churches—and the Reformed Church of Swisserland.

CHAP. VI.

OF ADMISSION OF MEMBERS TO THE COM-MUNION.

Such only should be admitted to the communion, who have attended a course of lectures on the catechism, and who have been confirmed; however, as some adults have not the time to attend these lectures, the vestry may nevertheless admit them, if, upon examination, they are found to have a competent knowledge of the essential doctrines of religion, and appear to be sober, steady and anxious to dedicate themselves to the service of the Lord.

CHAP. VII.

OF FESTIVAL DAYS.

There is no day under the Gospel commanded to be kept holy, except the Lord's day, which is the christian sabbath. Nevertheless, the Lutheran church considers it useful to celebrate such days, as were signalised by the glorious and important events, that proclaim the celestial mission of the Saviour, and the divine authority of his holy religion. Mosheim vol. 46 The following days are therefore kept as festivals:

- 1. Christmas, in commemoration of the birth of Christ. 23 The Christmas
- 2. Good Friday, in commemoration of his grucifixion and death.
- 3. Easter, in commemoration of his resurrection.
- 4. Ascension day, commonly called Holy Thursday, in commemoration of his ascending into Heaven.
- 5. Whitsuntide or Pentecost, in commemoration of the pouring out of the spirit on the apostles.

To which some add New-year's day, as also days of humiliation and thanksgiving, appointed by the synod, or the civil authority:

CONCLUSION.

Having given a concise, but correct statement of the history, doctrine, and discipline of the Lutheran Church, I now submit the whole to the judgment of candid and unbiassed readers. My intention was not to make proselytes; for I am persuaded that the Lord hath his people among all the different denominations of christians, and I seriously believe that all penitent believing souls, to whatever religious society they may belong, constitute the "one holy catholic Christian church." All that I had in view was, to make the citizens of the United States acquainted with the principles of that church, which took the lead in the glorious reformation, and which may be considered the mother church of all protestants. But in concluding, I cannot help expressing my pleasure, in observing that the different denominations are drawing nearer to each other, and that bigotry is rapidly declining. In some parts of Lutheran and Reformed is already done away, and both churches consider themselves as one body. And God grant! that this spirit of union and brotherly love may continue to spread! God grant! that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life!

FINIS.

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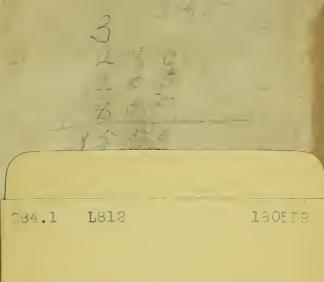
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